

**MAKTOOBATE - SAEED**

# **THE LETTERS OF MAULANA SAEED AHMAD KHAN SAHEB**

**TRANSLATED BY  
MAULANA MOHAMMED KADWA**

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## **The Letters of Maulana Saeed Ahmad Khan Saheb**

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## **FOREWORD**

The entity of Maulana Saeed Ahmad Khan Saheb needs no introduction. He is a prominent personality of the Tableegh Jamaat and his dedicated efforts in raising the banner of Haq are crystal clear. Everyone who has some inclination towards Deen be he an Arab or non-Arab - is quite cognizant of his superior personage and how the Muslims are benefitting from him.

Allah Ta'aala had granted me the honour of visiting Maulana Saheb on my travel to Madinah Munawwarah in 1984/85. My youngest daughter completed her Hifz, reciting her final lesson in Maulana's room for which she attained Duaas as well as a *Sanad* (certificate).

Hadhrat's favours can be gauged from the fact that he would send his son every day with his car to Masjidun Nabawie to fetch me. In this way, I was given the blessed opportunity of taking part in his *Mubarak Majlis* as well as the opportunity of meeting other great personalities as well as friends.

The monthly "Al-Farooq" Karachi Vol IV No, 9/10 reports that Hadhrat was once asked: "How did you adopt such a religious life-style?" He replied: "Initially, I was pursuing a secular career. I once studied just one of Hadhrat Hakeemul-Ummat's (Maulana Ashra Ali Thanwi's) books and it transformed my whole life and my attention turned totally towards Deen."

Thereafter, Allah Ta'aala had favoured him tremendously. In these present times, Hadhrat is considered to be a leading celebrity of the Imani and Deeni movement (viz. the Tableegh Jamaat). In spite of his old-age and weakness, he still travels to the Tableeghi centres of the world. May Allah Ta'aala bestow his age, life-style and health with immense Barkat (blessing) Aameen.

A few letters which Hadhrat had written to friends and those involved in Tableegh and a few other articles which appeared in various booklets have all been gathered in this booklet.

May Allah Ta'aala accept this collection and grant myself as well as all the Muslims the Taufeeq (divine guidance) to practice upon them. Aameen.

IBRAHIM YUSUF BAWA RANGOONI

**Letter Number One Entitled:  
"This Mission of Dawah Exacts Greater Sacrifices".**

Bismillah .....

Respected Sir!

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh;

When Hadhrat Maulana Muhammad Ilyas Saheb Rahmatullahi alayhi commenced his mission of propagation, even the Ulama were at variance with him and even the most eminent scholars tended to be critical towards him, but placing his confidence in Allah, he nonetheless planted the roots of this mission and went ahead. He showed no outward sign of being awe-struck by their criticism and condemnation. Similarly, when he revived the work of Tableegh (propagation), he attracted criticism from the entire fraternity of scholars but he nonetheless went ahead with his mission. This was so because of the fact that it was a forgotten mission, lying dormant over a period of so many years and the fact that either the history of the Sahaabah Radiallahu Anhum was not before them or they merely browsed through it perfunctorily. They had no inclination whatsoever to extract and deduce from the historical accounts of the Sahaabah. Similar was the case with their superficial study of Ahaadith, they lacked in drawing deductions from the Ahaadith. Our Arch-Hadhrats (a reference to Maulana Ilyas Saheb Rahmatullahi Alayhi and Maulana Muhammad Yusuf Saheb Rahmatullahi Alayhi) also extracted such deductions from the Quran, Ahaadith and the incidents of the Sahaabah Radiallahu Anhum that seemed unheard of even to their contemporary Ulama.

Hence, our objective lies solely in channelling our endeavours towards this mission whilst invoking upon Allah Ta'aala to steer us towards the truth and expose the reality of Dawah to our hearts.



There are many things based on analogous deductions unfathomable by a narrow-minded person. Hence the criticism that follows. However, as the sprightliness of the facets of Islam returned, thanks to this mission, many people benefited from it in every way possible, thereby forcing them (the critics) into silence. Notwithstanding this, they were inclined to accede to it provided they were in pursuit of the truth.

Hadhrat Maulana Muhammad Ilyas Saheb Rahmatullah Alayhi maintained that the solution to every one of our personal, social and political problems lies in this field of Dawah and Tableegh and we entertain the same ideology. Immediate and partial gain seems imminent in other fields and branches but the sacrifice entailed is limited. This is why people tend to flock towards those branches of religion. On the other hand, the field of Dawah is very taxing and one does not gain immediate benefit whilst struggling in this field. This is why people shirk away from the work of Dawah. Similarly, people of our times are swift in drawing conclusions either by looking at inefficient people like us or on the basis of this Dawah mission. However, they fall short of grasping the reality of it by failing to reflect over the categorical injunctions (*Nusoos*) of shariah.

Nonetheless, we are not compelled to answer anyone's objections, nor will we remain aloof from them nor will we condemn them, but we will closely associate with one and all, promote our endeavour and call unto Allah Ta'aala only.

It is undoubtedly the grace of Allah Ta'aala that He is making this mission forge ahead especially in these spiritually turbulent times. This is no achievement on our part whatsoever. All praises are due unto Allah Ta'aala only.

At a time when we were permitted to freely promulgate this mission in virtually every nook and corner of the Arab world, we were

bombarded with critical comments emanating from various circles of scholars. The Arabs paid no attention to this whatsoever, except for a few isolated cases. However, the moment our mission was banned, Allah Ta'aala opened the doors of overwhelming public acknowledgement in our favour. As a result, the *Ulama*, the ordinary laymen and the youth, every one of them were drawn to this mission. This stems solely from the bounties of Allah Ta'aala.

The boom of this work led many Arabs also to be convinced and satisfied with it and many are taking a keen interest in it. We persistently invoke upon Allah to rouse the Arabs in favour of Deen and make them responsible for reviving Islam which seems to be becoming more and more defunct throughout the world. (Ameen).

Another point to note is that the mission in question breeds numerous flaws and defects within an ill-tempered person. In pursuit of reforming others, which is difficult indeed, he will have no concern of reforming himself. Reformation lies in the power of Allah Ta'aala. Hence, you should take people out with the sole intention of imparting Deeni knowledge to them because the environment surrounding every individual is totally devoid of Deen - except in a few cases where Allah wills.

Emerging in the path of Allah promotes a sound and wholesome atmosphere, an atmosphere conducive towards spiritual reformation.

Pay due respect to the learned. Be particularly attentive towards *Zikr* (remembrance of Allah). Make *Zikr* whilst walking, working or doing anything. Recite the Duaas for various occasions as transcribed in the Ahaadith, as this brings about tranquillity within the heart, simplifies all tasks and ensures *barakat* (blessing). Make Duaa unto Allah in abundance as the object of any task can only be fulfilled with Duaa but the Duaa gains strength only with physical effort and strain or else the Duaa weakens. Some sins, as recorded





in the Ahaadith, are an impediment for the acceptance of Duaas. So make sure you refrain from such sins.

(Wassalaam).

#### Letter Number Two Entitled:

#### The Indispensability of Moulding a Religious Temperament before Operating in this Field

Respected Sir,

Assalamu alaikum wa Rahmatullahi wa Barakaatuh.

Your most exalted letter was received with great pleasure and sorrow as well; great pleasure because of the fact that Allah Ta'aala has favoured you with this Deeni occupation and sorrow because you have averted soaring above the world confining yourself to a small hamlet. Initially you used to go out with a Jamaat for a whole year in Pakistan followed up with an additional year visiting other countries of the world. As a result of this endeavour, one can but wonder over the overwhelming number of people who could have been directed to the straight path, how many of them would have revived the injunctions of Allah Ta'aala and how many of them could have become cognizant of the religion of Islam.

Reflect over how the Sahaabah Radiallahu Anhum gained the knowledge of the injunctions of Deen. They were not only confined to Madinah Munawwarah but they were scattered throughout the entire Arabian peninsula; and (from there) they would advance into the path of *Jihad*. If only their outstanding techniques could be applied today, Deen will spread throughout the entire world and means for our spiritual enhancement will be devised by the unseen; means which are simple as well as tranquillising and which form our present-day objectives. Nowadays, our *Deeni* (religious) activities are executed with a *Dunya* (worldly) frame of mind whereas we are supposed to execute our worldly activities with a religious temperament, and this temperament can only be developed on the basis of *Yaqeen* (intense faith). Our outlook will be moulded according to our *Yaqeen*. If one has *Yaqeen* that wealth is a solution to all his problems, a worldly temperament will

naturally develop. On the contrary, if one places his Yaqeen in Allah that He will attend to our problems and He holds the key to our spiritual enhancement, a *Deeni* (religious) temperament and outlook is created. A person with a religious frame of mind attains the degree of *Taqw* and the promises of Allah are fulfilled on the basis of *Taqwa*.

Hence, the object is to come forth into the path of Allah and develop this religious temperament. This in turn will enable us to transform all our religious and worldly activities into *Deeni* activities and enable us to fulfil our needs with unseen mediums provided by Allah. If only you listen to the conditions of those who emerge in this path, you will be shocked to learn of the various ways Allah Ta'aala's help descends upon them.

Wassalaam.

### Letter Number Three Entitled:

Every Individual Involved in *Tableegh* is on the Training Field

Respected Sir,

Assalamu alaikum wa Rahmatullahi wa Barakaatuh.

Allah alone ensures that this mission forges ahead and He alone draws the hearts of the people towards it. If only this mission of propagation has to advance onto its correct course, no other activity will be more appealing than this mission. It has the capacity of attracting every single human being dwelling on the surface of the earth just as Baitullah (the Ka'bah) attracts and draws towards it Hajees and other visitors from throughout the four corners of the world. May Allah Ta'aala enable us to inculcate the correct fundamentals, imbibe within us the proper degree of Yaqeen and develop within our hearts the appropriate sentiments. (Aameen)

Until this stage, we have been actively involved in this task with total ease and comfort, fulfilling every one of our carnal desires, without being afflicted with any form of adversity or hunger. However, if we or our housefolk are inconvenienced or put into any difficulty because of this work, we tend to become agitated and, as a result, we are inclined to make a hasty retreat towards home.

Hadhrat Maulana Muhammad Ilyas Saheb Rahmatullahi alayhi commanded this humble servant to set out in Jamaat for a total of seven *chillaas* (280 days) whereas this servant was faced with great difficulty in preparing for just one *chilla* (40 days). On meeting and shaking hands, he declared: - "Seven *chillaas* are a must for you." This left me so selfless that I verbally acceded to his request. He thereafter demanded: - "During the course of those seven *chillaas*, you are not to even remember home!" Alhamdulillah, Allah Ta'aala

enabled me to complete the seven *chillaas* whilst leaving Hadhrat Jee extremely overjoyed as well.

As a matter of fact, one is required to be totally oblivious to everything else when he sets foot into this field and he should consign himself to the ameer or to the consultative body. Then only will he see the fruit of the Dawah mission. However, looming ahead of this field is a very delicate stage and this is the responsibility placed on the shoulders of the Ameer and the consultative body (*shura*), a responsibility which, from a shari viewpoint, constitutes numerous obligations upon the consigner (one who intends taking part in this field). The ameer is now constrained to delve into the execution of these obligations and guide him ahead in accordance to his capabilities. A greater degree of sacrifice should be made as his capabilities extend further. This was the strategy of Rasulullah Sallallahu alaihi wasallam. However, nowadays amongst us nobody has the true capabilities of becoming an ameer nor are we able to probe into the condition of the people. Hence, both of us - those that spend time in this field and those that accept it i.e. the leaders - are on the field of practise. As a natural consequence, flaws and drawbacks are expected from both parties. This mission can therefore proceed only on the basis of affection, love, tenderness (and understanding) so that the errors of the Ameer (leader) and the Ma'moor (subjects) are pardoned by Allah.

In an "open to all" *Ijtima*, both old and new workers take part. The most unflinching efforts to restrict it to the older workers will be to no avail. Even those who sacrifice a mere three days for the *Ijtima* will, Insha Allah, at least return with some benefit. Some of them are intelligent and of great value. It takes them just those three days to understand the reality of this mission, whereas some older workers fail to fathom it's reality for years to come. Some of them are very sceptical and cynical of this field. However, their scepticism and cynicism tends to fade away, thanks to the discourses of the *Ijtima*.

An eminent Aalim once approached me informing me of the conditions surrounding your *Ijtima*'s. He relates: "I once entertained numerous doubts over this mission which failed to be removed even by the most opinionated scholars, but they faded away with the lectures of the *Ijtimas*."

Your table is open to all. Make room for the old as well as the new workers. Nobody knows who will be accepted by Allah Ta'aala and who He will extract services from.

Wassalaam.



#### Letter Number Four Entitled:

#### The Object of this Mission is to Revive the Faraaidh and Sunan

Respected Sir,

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh

It was a great pleasure indeed to learn of your concern regarding the endeavour of Rasulallah Sallallahu alaihi wasallam aiming at reverting this *Ummat* onto the platform he left them upon whilst attempting to render Dawah as an objective of their lives - Dawah which Rasulallah also considered as his life-long objective. Today, ill-fatedly, this prophetic mission has been abandoned and the object of life has transformed into one of earning and eating. All our capabilities and resources have been squandered in it's path. As a result, the *Ummah* is not only deprived of the many forms of goodness but because it does not deserve the special help of Allah, it has fallen prey to falsehood and deception. Shaytaan, (sowing the seeds of disharmony) has made them clash with one another. This has led not only to the destruction of their property and lives but to the destruction of Deen as well. Every family is feuding with the other. The ordinary laymen as well as eminent personalities are all antagonistically fighting with one another. As a result, the forces of *Baatil* (falsehood) are taking advantage over this situation employing their satanic forces in pursuit of their goal. The chances of safeguarding oneself from their evils are very remote.

May Allah Ta'aala grant you the concern of Rasulallah Sallallahu alaihi wasallam and may he accept this Mubarak mission of Dawah. A mission whereby the entire Muslim *Ummah* will be able to lead a wholesome life of love and affection. May He also accept you as a guide unto others and may He entitle you to receive the divine aid of Allah Ta'aala (Aameen).

Set against the effort put behind other problems prior to this one, make sure you multiply your efforts a hundred times when tackling the problem of guiding the *Ummat* of Rasulallah Sallallahu alaihi Wasallam. You will perceive the blessed results of this mission in this world Insha Allah, and be honoured in the hereafter as well.

Ensuring that a non-namaazi observes his Fardh Salaah entails much more reward than performing thousands of Nafl Salaahs. Similar is the case with other *Faraaidh* (compulsory dues) totally neglected by the people of the world. Reviving these *Faraaidh* entails unfathomable measures of rewards. When the recompensation for reviving a single sunnah is; as Rasulallah Sallallahu alaihi wasallam promised that a person who loves me will be together with me in the hereafter, one can imagine the great reward for reviving a *Fardh* act. Today we are completely negligent and ignorant of this great bounty simply because of our total obsession with the transient things of this world.

May Allah Ta'aala grant you and us (the understanding) of the reality of this Dawah mission and infuse our hearts with the glory of this Deen brought to us by Rasulallah Sallallahu alaihi Wasallam and may He eradicate from our hearts the esteem we cherish for the world. This is how Deen will appear splendid and verdant before us as the world appears verdant and lush before us. It is the wont of Allah that the thing in which man toils hard, appears lush and glamorous before his eyes.

Wassalaam.

**Letter Number Five Entitled:  
The Nature of Dawah and our Condition**

Respected Sir,

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh

Being nurtured with this objective, the actual aim of this Ummah is the mission of Dawah. Everything else was instituted as an aid towards fulfilling this aim. It has been firmly etched onto our hearts and minds that we have been delegated for the purpose of Dawah and we will pursue all the channels and mediums at our disposal to enable this mission to gain strength, to raise the Kalimah of Allah, to disseminate to the world the gracious practises of Rasulullah Sallallahu alaihi wasallam and to root out the ways of *Baatil* (falsehood).

In the past, any error committed in the field of Dawah used to be rectified on returning to the presence of Rasulullah Sallallahu alaihi wasallam. On one occasion, Rasulullah Sallallahu alaihi wasallam despatched a military detachment under the command of Hadhrat Ali Radiallahu anhu. They attacked and gained victory over a certain tribe capturing their women and children as slaves. Meanwhile, Hadhrat Ali Radiallahu Anhu took possession of one of their women as a slave for himself. In objection, one of the members of his detachment retorted: "What gives you the right to select her for yourself even before the distribution of the booty? I will report this matter to Rasulullah Sallallahu alaihi wasallam on our return." Following their return to Madinah, he complained to Rasulullah Sallallahu alaihi wasallam. Upon this, Rasulullah Sallallahu alaihi wasallam remarked: "Ali! You are entitled to more than that." and he commanded the other person saying: "Don't harbour any malice for Ali." The person in question says: "My heart thereafter became so clean that I used to praise Hadhrat Ali in virtually every gathering." Another incident of this nature also

appears in the Ahaadith. Once Rasulullah Sallallahu alaihi wasallam sent out a military contingent under the command of Khalid bin Waleed Radiallahu anhu. They triumphed after an attack on a certain tribe. The chieftain of the tribe had on him very valuable goods inlaid with gold and silver. He was slain by a certain Sahaabi, entitling him to take possession of those goods - as Islamic law ordains: "The one who kills another (on the battle-field), is entitled to receive the slain persons belongings found on him." Another Sahabi gathered the valuables and requested Hadhrat Khalid to give them to him because of his poverty. After giving him the valuables, a third Sahabi objected saying: "The killer is entitled to receive these valuables." Hadhrat Khalid replied: "We will nevertheless satisfy him in some other way." However, the Sahabi promised to refer the matter to Rasulullah Sallallahu alaihi wasallam. On their return to Madinah Munawwarah, he complained to Rasulullah Sallallahu alaihi wasallam. Rasulullah Sallallahu alaihi wasallam summoned all three of them, Hadhrat Khalid, the Sahabi who killed the chieftain and the Sahabi who was offered the valuables by Hadhrat Khalid. After hearing their cases, he instructed: "Hand over the valuables to the person who killed the chieftain." Upon this, the Sahabi who lodged the complaint challenged and defamed Hadhrat Khalid remarking: "You see! You are compelled to give it to him now even though you failed to give it to him at that time." This angered Rasulullah Sallallahu alaihi wasallam to such an extent that he retorted: "O Khalid! Give it to the person you had initially given it to." Addressing his companions, he then asked: "This is how you will defame our leaders?"

There are numerous other incidents of this nature containing the fundamentals of Dawah. We have been instructed to honour the Ameer who is first and foremost (in deserving this honour). Nevertheless, there are numerous incidents illustrating the rights of those below the Ameer. On taking charge of the flag given to him by Rasulullah Sallallahu alaihi wasallam, before setting out for

Khaibar, Hadhrat Ali Radiallahu anhu inquired: "O Rasulullah! Shall I wage battle with them until they become like us?" Rasulullah Sallallahu alaihi wasallam replied: "At the very outset, invite them towards Islam. On professing Iman, invite them towards the establishment of Salaah. If they accede to this as well, invite them towards the observance of Zakaah ....." A similar code of advice was issued to him as he was being despatched to Yemen.

On another occasion, a certain companion (Radhiallahu Anhu) was martyred in a battle. The Sahaabah (Radhiallahu Anhum) issued glad tidings of Jannah saying: "May paradise be good unto you." Rasulullah Sallallahu alaihi wasallam retorted: "You are giving him glad tidings of Jannah whereas the fire of Hell is blazing upon him because he stole a sheet from the war-booty."

There is another incident of a certain Sahabi courageously fighting on the battle-field. A Sahabi approached Rasulullah Sallallahu alaihi wasallam and observed: "Today, nobody else has displayed such heroic feats." Upon this Rasulullah Sallallahu alaihi wasallam declared: "He is destined to hell." The informant Sahabi thereafter maintained a vigilant eye on the heroic Sahabi from a distance to learn of the final outcome. Finally, he witnesses that he was hit on the thigh by a kafir's sword. Unable to bear the excruciating pain, he committed suicide by thrusting the tip of his sword into his chest. The informant Sahabi thereafter approached Rasulullah Sallallahu alaihi wasallam and related the incident to him. As he approached him, he declared: "I bear witness that there is none worthy of Worship except Allah and I testify that you are the Prophet of Allah."

These are a few lessons for people taking part in Dawah. If only we study the life-style and nurturing of the Sahabah, we will be able to inculcate within us the correct codes of Dawah. In view of augmenting their Imani sentiments and to increase the zeal for Jihad and to develop the fervour of struggling in the path of Allah, they

recited poems as well. This was done to strengthen the movement of Dawah. Nowadays this cannot be employed as conclusive proof to do likewise, more so because the hearts are inclined to the world or because of the fact that the hearts are tainted with a devastating inclination towards wealth, riches, high posts and pursuits of fame. Hence, it would be pre-posterous to infer conclusions from the actions of our predecessors because we are ignorant of the Dawah fundamentals in these times and the hearts of people lack the mandatory degree of reverence which may prompt them to struggle and strive in this field.

Nowadays, we invite people towards us (instead of inviting them towards Deen). We tend to boost our own status by narrating the heroic feats of our seniors. "The pen is darting ahead but the feet are retreating." The pen has now adopted the role of a trouble-maker in the world. The fundamentals of uniting the ummah have been discarded and the mode of sowing seeds of dissension within its ranks have become part of its wont and salient characteristics.

If only we adopt the principles of Dawah, refrain from sectarianism and endeavour to humble ourselves, Insha Allah the disintegrated shambles of this ummah still stand a chance of blending themselves together into a single platform and this platform is: "Inviting people towards Allah and his Rasul Sallallahu alaihi wasallam."

Make yourselves familiar with the people and refrain from employing critical or derogatory measures upon any member of this ummah. Don't become furious at the objections of those who pose objections but master the lessons of patience and perseverance and befriend them by adopting the techniques portrayed by the Holy Quran. The work of Dawah is very simple if one is compliant and subservient and keeps in touch with *Mashwarah*. On the contrary, Dawah is extremely difficult if one adheres to his own opinions and desires.



Always make Duaa unto Allah that He exposes the reality of this mission onto our hearts and that He teaches us the principles of uniting the Ummah. Shaytaan approaches us from both directions; from the front and the rear, from the pathways of approval as well as rejection and the Nafs (evil-self) is shaytaan's guide. Hence, we should adopt defensive measures to shield ourselves against the deceptions of shaytaan and the Nafs.

Was-Salaam.

**Letter Number Six entitled:  
The Cardinal Object of this Movement is One's Spiritual Enhancement.**

Respected Sir!

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh

I was extremely overjoyed to learn that you have virtually wrapped yourself with a fragment of (this) work. May Allah Ta'aala make it your "covering and bedding." (Fig. may he make it your sole commitment).

The splendour of the entire religion and it's world-wide dissemination depends on this mission (of Dawah). People who have adopted this mission as their very objective will, Insha Allah, be greatly favoured by Allah Ta'aala - provided they are arousing the interests of the people solely for the pleasure of Allah whilst endeavouring to engender the grandeur of Allah and the glory of His Deen within the hearts of the people and not for the purpose of fulfilling their personal worldly motives and provided they give preference to the exigencies of this mission over their own worldly demands together with the understanding that they tolerate any material loss sustained in the wake of this mission. Regarding those who strive in this mission, a verse of the Holy Quran states:-

"And undoubtedly we will try you with a bit of fear, and hunger and loss in wealth, lives and fruit. And give glad tidings to the patient ones."

Allah Ta'aala puts to the test people who are engaged in inviting the creation towards Him (Allah). Nonetheless, the task in question is very delicate. It entails a number of principles and etiquettes, the adoption of which are extremely important. Disregard for these principles and etiquettes can be banefully dangerous. Taking heed

of them is very simple for one who participates in this work with a motive of personal reformation coupled with a concern for learning this work. He is compelled to learn the art of *Dawah*, learn how to deliver lectures, learn how to conduct *Taleem*, learn the proper procedure of *Zikr*, learn how to correctly administer the 24-hour routine, learn to build patience and perseverance, learn how to inculcate good character and learn to possess the required degree of prudence and far-sightedness. The one who has made up his mind to learn, in a sense that he is convinced of his dire need of everything and he believes he has to learn everything, will no doubt make great progress in this field.

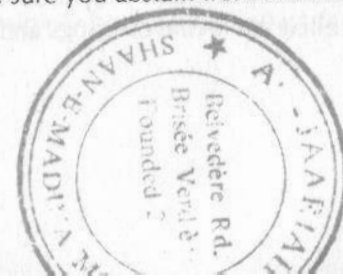
One should not emerge in this field of *Dawah* with a motive of reforming others but one should come out with the sole intention of encouraging others to come out into the path of Allah Ta'aala as well. Those who fuss over the spiritual reformation of others tend to create discord and malice amongst themselves all due to the deception of shaytaan and the evils of the *Nafs*. Hence the sole object should be personal reformation together with a firm resolution to learn. In other words, learn how to tread on the many pathways of Deen. The words of Deen are merely a medium, the main objective is *Amal* (practise). Another aim lies in learning about (the adoption of) *Iman*. Allah Ta'aala has structured His assurances of success and salvation only on *Iman* and *Amal* and not on words alone. If one learns all the words of Deen, memorises the Holy Quran and the Ahaadith, even then too success is subject to *Iman* and *Amal*. In fact, addressing those who learn the Holy Quran, the Hadith declares:-

"The Quran is either a testimony in your favour or a testimony against you."

And in reference to this, the Quran states:-

"Many are misguided by it and many are guided by it."

Hence, don't become negligent of your own spiritual enhancement. Others should be encouraged to come out in *Jamaat* on the basis of them reforming themselves. This is what *Dawah* should be restricted to. Thereafter, Allah Ta'aala will provide the means for their spiritual upliftment. Another principal factor to be noted at this juncture is that one should avoid becoming furious over the errors and unjustifiable attitudes of others or else this may engender perversion within them. Yes, of course one may feel dejected and grieved over their plight whilst making *Duaa* for them at the same time. This will lead to one's own spiritual enhancement. Everybody doesn't have the right to get angry. Either a teacher is entitled to get angry over his student, or a king over his subjects, or parents over their children or a husband over his wife. If anyone other than these people become furious over others, shaytaan, employing his evil influence will create imperfections and faults within the angered person thus making him negligent of his own spiritual reformation. Such people fuss over reforming others only whereas the chances of their own spiritual reformation seems very remote. As spiritual reformation lies in the hands of Allah, all you are required to do is take people out with the intention of imparting Deeni knowledge to them because the atmosphere surrounding everyone today is miles away from Deen - except where Allah wills. Coming out into the path of Allah cultivates a wholesome (deeni) atmosphere and only such an atmosphere can be conducive to spiritual enhancement. Pay due respect to the learned. Be particularly attentive towards *Zikr* (remembrance of Allah). Observe *Zikr* whilst walking, working or doing anything. Recite the *Duaas* for various occasions as transcribed in the Ahaadith, as this brings about tranquillity within the heart, simplifies all tasks and ensures *Barakat* (blessing). Make *Duaa* unto Allah in abundance as the object of any task can only be fulfilled with *Duaa* but the *Duaa* gains strength only with physical effort and strain or else the *Duaa* gets weak. Certain sins, as recorded in the Ahaadith, are an impediment for the acceptance of *Duaas*. So make sure you abstain from such sins. Wassalaam.



**Letter Number Seven entitled:  
The Aim of Dawah and Tableegh - the Reformation of Social and  
Inter-Related Dealings**

Respected Sir,

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh

I have received your esteemed letter as well as the list of books. This humble servant has made photo-copies of the list intending to forward them to the various book-shops of Makkah Mukarramah, Jeddah and Madinah Tayyibah to get prices of the same. The books will be purchased from wherever there is a hope of getting the most competitive prices. Nevertheless, this humble servant contemplated over this matter and concluded that these books are being purchased ahead of time. Your madrasah presently doesn't require these books. Besides one or two ustaads who might browse through them, none of them will read these books, thus becoming part of your library complex. On the other hand, we observe that the nature of Islam requires that one proceeds in accordance to the exigencies and demands of the occasion. Today, the world lacks the true Islamic spirit. People build lofty buildings long before they are required because of the zeal for constructing buildings. The worldly people and the people of Deen both construct buildings. The worldly people build them giving them the name of colleges whilst the people of Deen give them the name of Jaamiaat (Islamic universities) - (As the Quran describes it):

"Their hearts are all alike."

Everyone has a penchant for ease and comfort. Deeni inclinations are becoming scarce with each passing day. Islam demands simplicity and diligence. These two attributes form the very quintessence of Islam. They promise security, peace and unity and also elicit the divine blessings and mercy (of Allah). However, the

waning of these two attributes will bring in its wake numerous forms of (social and spiritual) disorder and turbulence; the divine aid of Allah slowly vanishes, *Ilm* remains confined to words, the necessary attributes of *Ilm* fail to materialise, words engender contention in the world leading to disunity of the hearts and shaytaan raises many issues entangling the people within them, thereby sowing the seeds of mutual hatred. He brings forth issues which were totally unheard-of during the times of the Sahaba Radiallahu anhum nor did they ever meddle with such issues.

Therefore, the Madaris today are in conflict with the spirit of Dawah. Hence, the chances of bringing about unity between the two are very limited. The mission of Dawah aspires to revive the erstwhile spirit of *Ilm* prevalent in the times of the Sahabah Radiallahu anhum - a spirit which is comprehensive and far-reaching, in which one doesn't have to feed nor ask to be fed, in which the teachers don't seek compensation from the creation but seek reward only from Allah Ta'aala, in which there are many hurdles and tribulations but with contentment and tranquillity of the heart, in which there is humility but with honour and dignity, in which there is love coupled with sympathy and mutual aid, in which there is graciousness in contrast to self-indulgence and in which there is faithfulness in contrast to selfishness.

We haven't understood the reality of Dawah as yet nor are we cognizant of its basic principles. In view of our unprincipled behaviour, people tend to be critical about us. They are not to be blamed. The fault lies with us. We haven't mastered the skills of conversing as yet, nor did we acquire any degree of wisdom, neither are we acquainted with the temperaments of people nor are we shrewd enough to respond to the demands of the occasion. This is why we are staggering and stumbling ahead. In spite of our unprincipled behaviour, the Dawah movement still produces excellent results, drawing the hearts of the people towards it and spreading throughout the world simply because of the fact that it



was a mission of the leader of all Prophet's, Muhammad Sallallahu alaihi wasallam.

If we strictly adhere to it's principles, not a single Muslim will be against us. Our greatest enemy will turn out to be a friend and make great sacrifices in this path. Every single person will regard this mission as a source of mercy. He will be able to perceive the descent of divine mercy and blessings and openly see the divine aid of Allah Ta'aala.

May Allah Ta'aala impart to us the correct principles of Dawah together with sincerity. We are prone to make a number of errors and tend to portray unprincipled behaviour whilst delivering lectures. One should be very careful when delivering a speech. Don't discuss a hadith which the Ulama consider unauthentic. Refrain from narrating an unfounded or baseless story or a story which is not well-known amongst the ulama. Don't criticise nor belittle anyone nor raise objections either collectively or individually against anyone. This will Insha Allah, bring about an overwhelming approval of this mission and people will now involuntarily advance towards it. The unseen system of Allah will then control it and the pathways of divine guidance will open out. *Ilm* (knowledge) and *Zikr* (remembrance) of Allah Ta'aala, which are both considered as the life of Deen and the foundation of Islam, both of which contribute towards a wholesome Iman and towards good deeds - will spread to every home and every individual will endeavour to adopt and inculcate them. The honour and dignity of the *Ulama* will be preserved whilst the ordinary laymen will affiliate themselves to the *Ulama* and pay due respect to them. The *Ulama* in turn will come to be compassionate towards the ordinary folk. Contentious issues will be something of the past and *Haq* (truth) will dominate whilst *Baatil* (falsehood) will be subdued. The Dawah of Deen will produce matchless results in the world.

Invoke upon Allah in abundance. Step up the strength of your Duaas and take care of yourself. Shaytaan has a penchant to introduce things gradually and subtly, so beware of his insinuations. Safeguard yourself against the deceptions of shaytaan and the *Nafs*. Get the hang of their deception because they are perpetually striving to make one negligent of the hereafter. Beware of the delusive life of this world, which has been substantially dealt with by the Holy Quran. Then only will the reality of Dawah become indisputably visible. Moreover, the ranks of the various *A'maal* (devotions) will come to light and each *Amal* will fall into it's prescribed rank. More attention will be directed towards the fulfilment of *Faraaidh* than *Wajibaat* and *Wajibaat* will be more sternly adhered to than the *Mustahabbaat*. Only then will a person really take delight in pacing along the pathways of Deen and relish the sweetness of Iman. Then, (with the blessing of salaah) one will be able to fulfil his ambitions, his problems will be solved, the heart will enjoy the peace and tranquillity offered by the *Zikr* of Allah whilst fear of the creation will totally vanish. People will then recognise true humanity and civility and relinquish their barbaric desires. They will develop angelic attributes, the grandeur of Deen will set into their hearts whilst the glory of the world will dissipate. Subsequently, one will be able to acquire the world together with an understanding of how to go about using it. This will now ensure a fulfilment of everyones rights; the rights of humans and animals, the rights of Muslims as well as disbelievers and the rights of friends and also the rights of enemies. Most of their rights are being trampled upon whereas people still adamantly maintain that they are fulfilling their rights. The discharging of rights solely motivated by one's desires, is not the Islamic manner of attending to the rights of others. Rights have been decreed by Allah Ta'aala. We are constrained to learn as to how we should go about fulfilling these rights. One of the most important of which is to rectify our inter-related dealings we have with others. Inter-related dealings (*Muaamalaat*) form a major portion of Deen. Nowadays, our *muaamalaat* are in a lamentable state. As a result, life has become

a source of mutual punishment for one another. Similarly, the *Muaasharat* (social dealings) of people are sorrowfully deplorable.

The masses are totally unaware of the teachings and characteristics of Islam. They are guilty of treading on the pathways of non-Muslims because they lack the Imani spirit or either because of the barbaric or satanic inclinations they harbour within the hearts. An animal's interests are centred around its own benefit without any concern whatsoever of anybody else. Shaytaan is leading people astray from the straight path and luring them away from good towards evil. In this way, many people, relatives and strangers alike are whirling about from the pathways of good to the pathways of evil and from the interests of the hereafter to the interests of the world. The mission of Dawah is competent enough to institute the correct system of Islam over us and teaches us how to keep abreast with the teachings of Islam.

Wassalaam  
Saeed Ahmad

**Letter Number Eight entitled:  
"Mans True Worth Lies in his Prophetic Attributes."**

Respected Sir!

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh

Alhamdulillah, those who participated in the *Ijtima* held at your place returned with commendable sentiments. May Allah Ta'aala accept them for this work. Their rising will, Insha Allah, bring about an intense upsurge in the Imaan and Islam of the Muslims worldwide. The true worth of a person is gauged on the basis of his attributes in the eyes of Allah and in the eyes of the people as well. Good attributes are bound to engender spontaneous admiration of a person within the hearts of people. This is the transcendental norm of Allah Ta'aala. The attributes in question are - *Taqwa* (self-restraint), *Tawakkul* (confidence in Allah), *Zuhd* (asceticism), forbearance and patience in the wake of pain caused by others, good character, truthfulness and loyalty. Whoever develops these attributes will be adored and loved by the masses. On account of such outstanding attributes, Islam, structured on a footing of Dawah, spread very rapidly. We should endeavour to develop these attributes within ourselves as they are responsible for creating unity within the hearts. These were the attributes of the Sahaabah Radiallahu Anhum as conveyed from Rasulullah Sallallahu alaihi wasallam. People characterised by such attributes don't seek admiration from the people nor are they angered by the vilification of those who verbally abuse them. They are not dependant upon the people but their attention is focused upon the transcendental system of Allah which is exposed before them and they openly witness the *Sunnah* (wont) of Allah. They are able to perceive the mystery lying behind man's success and failure. They are quite aware of the satanic and worldly deceptions. In regard to these two deceptions, the Almighty Allah has issued stern warnings in the Holy Quran. He who is not aware of these two things is miles away

from the road to success. They are perpetually responsible for making man negligent of the hereafter whilst ensuring that he remains pre-occupied with worldly pursuits.

Those who apprehend this, have brought the principles of Dawah under their control. Now the work of dawah aids in spiritually nurturing them. They attain more benefit in struggling than they do in comfort. All the comforts and delights of the world fail to appease them. They have before them the Ahaadith of Rasulullah Sallallahu alaihi wasallam.

Be very affectionate towards your friends. An intelligent person is one who subdues the hearts in spite of obstinate elements appearing before him. And the hearts can only be subdued with the above-cited attributes particularly with the attributes of good character and perseverance. To a *Mumin*, patience and perseverance, are like a weapon and good character like a snare. He brandishes his weapon and traps with his snare. Therefore he who lacks the weapon or the snare is unable to subdue the hearts of the people - even his close associates will turn out to be antagonistic towards him.

Material sacrifices coupled with physical sacrifices will no doubt produce results in this world - regardless of whether this sacrifice is offered for the cause of *Haq* (truth) or for the cause of *Batil* (falsehood) or for a sincere cause. However, the outcome will not be as laudable if one offers monetary sacrifices whilst another offers physical sacrifices.

In these spiritually-turbulent times, the movement of Dawah plays the role of a well-protected fort. Those taking active part in Dawah will, Insha Allah, be well-guarded against thousands of temptations because the blast of evil blowing about nowadays is influencing even the religious-minded and sowing the seeds of dissension within their ranks.

Owing to the work of Dawah, the special help of Allah descends and the *Barakaat* (blessings) of the Quran manifest themselves. *Amr bil Ma'roof* and *Nahy anil Munkar* (commanding good and forbidding evil) is once again revived whilst love and affection towards the ordinary folk of the ummat develops. This is a great bounty of Allah. The grandeur of the world diminishes from the heart whilst the esteem for Deen increases. This is also a special favour from Allah Ta'aala.

Today, all our earnings are likened to a burden placed upon our shoulders. We are drastically increasing the reckoning of Qiyamah against ourselves. Also, the techniques employed in our earnings are a far cry from Islamic principles. Islamic techniques are those which are based on truthfulness and trustworthiness coupled with Iman whilst the subsequent spending is carried out in an Islamic way. Then only can this (earning) be labled as a Deeni occupation. Today, these things are a great rarity. Those who emerge in the path of Allah and spend their wealth, save themselves from a great deal of extravagance. Their homes, eating habits, clothing, marriages, their life and death, virtually everything radiates an aura of simplicity and they are well protected from the evils spurred on by worldly customs. Nothing save Dawah can confront the forces of *Batil* (falsehood). Only the Dawah of *Haq* (truth) has this unique ability to undermine *Batil*. Hence, go about doing this work with love and esteem and render it your ambition and aim in life.

Wassalaam.





**Letter Number Nine entitled:  
The Importance of Adult Education**

Respected Sir!

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh

Our heartfelt desire was that you be totally free and give your individual attention towards this mission of Dawah thereby rendering yourself a medium for the dissemination of Deen within the Ummah. On account of your *Barakat*, who knows how many countries will consequently establish Madrasahs for their children. Today, the Quranic sequence and techniques have underwent dramatic changes leading to numerous hurdles in the dissemination of Deen. The teaching methods applied by Rasulallah Sallallahu alaihi wasallam have long been abandoned. As a result, adults, tradesmen, landlords, leaders, clerks, factory workers, labourers and the rest of the various vocational groups are deprived of Deen. The Holy Quran chiefly compels the adults (Balighen or mature people) to adhere to it's ordinances. It was mainly the adults comprising of tradesmen, orchard owners and the like whom Rasulallah Sallallahu alaihi wasallam summoned to Masjid-Nabawi and formed groups (*Halqahs*) for the sole purpose of learning and disseminating Deen. There was no special *Halqah* (group) of children because generally only mature people who are the responsible guardians of home are in a capacity to implement the injunctions of Deen in their businesses, in their homes and in the world at large. This was the technique employed to convey Deen to the world and to bring Islam into the life-styles of the people. As a result, even their businesses were transformed into deeni and Islamic activities as was the atmosphere surrounding their homes. Rasulallah Sallallahu alaihi wasallam implemented a very simple method of imparting Deeni education to children; a method in which no money was spent nor Madrasahs constructed, nor was

there a need for soliciting funds - a unique and pre-eminent system encompassing virtually everyone.

For instance, let us take the case of a comprehensive Hadith. The Sahaabah would memorise this Hadith in Masjid Nabawi and on their return home, they would teach this Hadith to their house-folk and children. They were students in the Masjid but returned home as teachers. The Sahabah's (Radiallahu anhum) homes assumed the role of religious institutes. Rasulallah Sallallahu alaihi wasallam didn't order the Sahabah to busy themselves in their orchards and send their children to him to learn. In our current system of education, the addressees of the Quran (the adults) are left aside because of their so-called "pre-occupation" and lack of time. Our system requires us to ask for their children, their wages as well as funds to establish these Madaris. This system is detrimental in three ways: -

1. Firstly Deen failed to reach the homes. On the contrary un-Islamic trends found their way through.
2. Secondly, Ulama who were once unfettered and free are now subjected to the whims and fancies of the businessmen, landlords and those who are miles away from Deen. The employment and dismissal of Madaris staff lies in their hands. In former times, the Madaris were under the control of senior *Mashaikh* and *Ulama* who were cognizant of the status and value of the teachers and students. This ensured a rapid spreading of Deen together with an upsurge of Deeni sentiments at the same time.
3. The third harm is that what ought to have been subjected to *Ruhaniyyat* (spiritualism), is now being subjected to materialism. The teachers as well as the students consider themselves more in need of materialism than spiritualism. This is why they have subjugated themselves to the materialists, flattering and wheedling them. They (the

Ulama) tend to honour the materialist more than the spiritualist simply because they are either deriving or hope to derive material benefit from them. They won't respect a Hafiz of the Quran as they would respect a businessman whereas a Hafiz enjoys a status much more superior than all the businessmen of the world.

These are a few of the basic harms besides the subsidiary harms this system entails. As a consequence to this, the hearts of the people of *Ilm* and Deen have disunited and they have become disgusted with one another. The pursuit of high posts and wealth has dominated their hearts. Another harm caused by this system is that the affinity of Allah Ta'aala and His Rasul Sallallahu alaihi wasallam they once cherished on grounds of these religious faculties has waned considerably. By attributing these faculties to themselves or to their seniors, they have sown the seeds of prejudice subsequently leading to an exchange of hostilities between their ranks. The attributes which *Ilm* should have inculcated within them, such as the attributes of self-restraint (*taqwa*), *Tawakkul* (confidence in Allah), ascetism and contentment, patience and gratitude, truthfulness and loyalty, justice, the love for Allah and the love for His Rasul Sallallahu alaihi wasallam - are all on the decline, simultaneously making way for evil attributes. All this came about simply because the Quranic techniques and Prophetic trends were discarded. These techniques can only be re-instituted by extensive and unrestricted Dawah work. The Dawah of all the Ambiyaa and their leader Muhammad Sallallahu alaihi wasallam, was of an all-encompassing nature - embracing all and sundry. The techniques as well as the *A'daab* (etiquettes) were embracing. As a result, all the various Deeni faculties engendered encompassing attributes. From a king to a pauper, from a erudite scholar to an ordinary layman to an illiterate person - every single individual was adorned with these outstanding attributes. The caliphate, which enjoys a higher status than monarchism, was on the pinnacle of sublime attributes, thanks to the mission of Dawah! Ultimately, as the all-encompassing field

of Dawah started confining itself to restricted limits and it's fundamentals replaced with other progressive methods, the spirit of physical and pecuniary sacrifices concurrently suffered a great hitch. As a result, the forces of *Baatil* (falsehood), as evident today, are the dominating forces of the world whilst the people of *Haq* (truth) are subjected to their system of *Batil* as well. The same is the case with all religious institutes. All of them are under the sway of *Batil*. This is startlingly evident from the fact that government consent is a pre-requisite for the establishment of any Madrasah or Musjid and this government is subject to a *Batil* system.

Furthermore, children attending English or French schools and colleges in the morning, generally attend these Madaris and religious institutes in the afternoons. Their social life remains English and Un-Islamic. Even the home environment fails to bring about an Islamic atmosphere simply because they attend their schools and colleges every morning subjected to the system and etiquettes their institution demands. As a result, they remain like them; in terms of their dressing, their sporting activities, their eating habits and so forth. They pursue the knowledge of the *Batil* forces subjected to a system of *Batil* and inculcate the habits of *Batil* as well. Now when they return to the Religious institutions in the afternoons, they (the institutes) fail to influence the students with their own culture and habits. They fail to compel the students to remove their college clothing and adopt an Islamic code of dress. You should teach them to eat also in an Islamic way and inculcate in them the habit of sitting on the floor and reciting the Holy Quran. This ensures that the child understands that we have with us our personal Islamic way of life revealed to us by Allah whilst theirs is a fabricated *Batil* (false) way of life. The Islamic way of life guarantees us entry into paradise whilst the life of *Batil* (falsehood) will drag us into hell. The Islamic system teaches us humility whereas *Batil* teaches us pride. Islamic ethics impart mutual love and affection whilst the ethics of *Batil* are bound to lead to enmity and malice. Islamic values teach us to honour all human rights

whilst the values of *Batil* teach us selfishness and indolence. The Islamic way of life inculcates monotheism and devotion to one Allah whereas the *Batil* way of life teaches us self-indulgence and how to pursue our carnal desires.

If the students become conscious of these facts, they will be able to adhere to the correct teachings of Islam and give preference to the culture of Islam (over the culture of *Batil*).

However, since the object is to heedlessly pass the time and receive remuneration therefrom, the chances of this becoming a reality are very remote. I am not implying that educating young children should be totally abandoned, but what I mean is that the emphasis, concern and supervision we award to our children's education should be multiplied ten-fold in favour of adult education simply because the universal establishment of Deen is solely dependent upon adults. They will be the only ones who adopt the system of Islam in all walks of life. This becomes startlingly clearer when we see religiousness and piety coming into businessmen and land-owners taking part in this mission of Dawah because their concern of the hereafter is not centred around them only, but they are concerned about the entire Ummah and aspire to take everyone with them into paradise.

Wassalaam

**Letter Number Ten Entitled:  
The Object of this Mission is to Inculcate and Disseminate  
Prophetic Attributes.**

Respected Sir!

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh

Alhamdulillah, those who participated in the *Ijtima* held at your place returned with commendable sentiments. May Allah Ta'aala accept them for this work. Their rising will, Insha Allah, bring about an intense upsurge in the Iman and Islam of the Muslims worldwide. The true worth of a person is gauged on the basis of his attributes in the eyes of Allah and in the eyes of the people as well. Good attributes are bound to engender spontaneous admiration of a person within the hearts of people. This is the transcendental norm of Allah Ta'aala. The attributes in question are - *Taqwa* (self-restraint), *Tawakkul* (confidence in Allah), *Zuhd* (asceticism), forbearance and patience in the wake of pain caused by others, good character, truthfulness and loyalty. Whomsoever develops these attributes will be adored and loved by the masses. On account of such outstanding attributes, Islam, structured on a footing of Dawah, spread very rapidly. We should endeavour to develop these attributes within ourselves as they are responsible for creating unity within the hearts. These were the attributes of the Sahaabah Radiallahu Anhum as conveyed from Rasulallah Sallallahu alaihi wasallam. People characterised by such attributes don't seek admiration from the people nor are they angered by the vilification of those who verbally abuse them. They are not dependant upon the people but their attention is focused upon the transcendental system of Allah which is exposed before them and they openly witness the *Sunnah* (wont) of Allah. They are able to perceive the mystery lying behind man's success and failure. They are quite aware of the satanic and worldly deceptions. In regard to these two deceptions, the Almighty Allah has issued stern warnings



in the Holy Quran. He who is not aware of these two things is miles away from the roads of success. They are perpetually responsible for making man negligent of the hereafter ensuring that he remains pre-occupied with worldly pursuits.

Those who apprehend this, have brought the principles of Dawah under their control. Now the work of Dawah aids in spiritually nurturing them. They attain more benefit in struggling than they do in comfort. All the comforts and delights of the world fail to appease them. They have before them the Ahaadith of Rasulullah Sallallahu alaihi wasallam.

Be very affectionate towards your friends. An intelligent person is one who subdues the hearts in spite of obstinate elements appearing before him. And the hearts can only be subdued with the above-cited attributes particularly with the attributes of good character and perseverance. To a *Mumin*, patience and perseverance, are like a weapon and good character is like a snare. He brandishes his weapon and traps with his snare. Therefore, he who lacks the weapon or the snare is unable to subdue the hearts of the people - even his close associates will turn out to be antagonistic towards him.

Material sacrifices coupled with physical sacrifices will no doubt produce results in this world - regardless of whether this sacrifice is offered for the cause of *Haq* (truth) or for the cause of *Batil* (falsehood) or for a sincere cause. However, the outcome will not be as laudable if one offers monetary sacrifices whilst another offers physical sacrifices.

In these spiritually-turbulent times, the movement of Dawah plays the role of a well-protected fort. Those taking active part in Dawah will, Insha Allah, be well-guarded against thousands of temptations because the blasts of evil blowing about nowadays are influencing

even the religious-minded and sowing the seeds of dissension within their ranks.

Owing to the work of Dawah, the special help of Allah descends and the *Barakaat* (blessings) of the Quran manifest themselves. *Amr bil Ma'roof* and *Nahy anil Munkar* (commanding good and forbidding evil) is once again revived whilst love and affection towards the ordinary folk of the ummat develops. This is a great bounty of Allah. The grandeur of the world diminishes from the heart whilst the esteem for Deen increases. This is also a special favour from Allah Ta'aala.

Today, all our earnings are likened to a burden placed upon our shoulders. We are drastically increasing the reckoning of Qiyamah against ourselves. Also, the techniques employed in our earnings are a far cry from Islamic principles. Islamic techniques are those which are based on truthfulness and trustworthiness coupled with Iman whilst the subsequent spending is carried out in an Islamic way. Then only can this (earning) be labeled as a Deeni occupation. Today, these things are a great rarity. Those who emerge in the path of Allah and spend their wealth, save themselves from a great deal of extravagance. Their homes, eating habits, clothing, marriages, their life and death, virtually everything radiates an aura of simplicity and they are well protected from the evils spurred on by worldly customs. Nothing save Dawah can confront the forces of *Batil* (falsehood). Only the Dawah of *Haq* (truth) has this unique ability to undermine *Batil*. Hence, go about doing this work with love and esteem and render it your ambition and aim in life.

Wassalaam.

**Letter Number Eleven entitled:  
Undisciplined Attitudes are Very Detrimental to this Mission**

Respected Sir!

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh.

Every sahabi (Radhiallahu Anhu) who succumbed to Islam at the Prophet's Sallallahu alaihi wasallam blessed hands, instinctively turned out to be a *Dae* (inviter towards good), aiming at spreading Islam throughout the world because of his Imani sentiments. Friends as well as other close associates were all invited by him to profess the Deen of Islam. Owing to this, his Iman was perpetually in progress whilst his Imani vigour went from strength to strength. Subsequently, the divine ordinances revealed in contrast to their desires - such as fasting in Ramadhaan, payment of Zakaat, foregoing wine and interest etc, - all turned out to be cordially cherished and physically adopted by them. This was the result of Dawah (invitation) towards Iman.

Until the mission of Dawah towards Iman was embracingly launched on the Ummah as a whole, Islam spread rapidly throughout the world giving rise to the materialization of Islamic injunctions within the life-styles of the masses. In terms of Ibaadaat (acts of devotion), Muaasharat (social ethics), Muaamalaat (inter-related dealings), in virtually every sphere of life, the values of Islam manifested themselves. As a result, their life-styles were startlingly different from those of the *kuffaar*. Great multitudes of people started committing themselves to Islam simply by witnessing their (Sahaabah's) truthfulness, trustworthiness and other traits of outstanding character. The bonds of love and affection, altruism (unselfishness) and sympathy were kindled to such an extent that Allah Ta'aala praises them thus:

"They give preference (to others) upon themselves, in spite of them being afflicted with poverty." [Surah 59, Verse 9]

And owing to this mission of Dawah, a nation which was cowering in the abysmal pits of poverty and disgrace, a nation which was leading a barbaric life in the midst of materialistically advanced nations - surrounded by Khosrau towards the east, Caesar in the north, Muqawqis in the west and Negus (Najashi) towards the south - Allah Ta'aala transformed this nation into leaders of other nations. One of the greatest lessons the Holy Quran taught to them was that they should refrain from disunity and hold firmly onto the rope of Allah Ta'aala failing which will render them "chicken-hearted", whilst the honour and awe they hold will wane away.

This fact is evident from the charismatic awe they held over the hearts of the *kuffaar* while gaining victory upon triumphant victory until their hearts were firmly bonded together with love and affection. However, the moment differences set in, diminishing the sentiments of love and affection, the awe of the *kuffaar* started settling over the Muslims whilst timidity and faint-heartedness gradually seeped into them to an extent that it engulfed the entire Muslim community at large. Sentiments of unity and integrity metamorphosed into sentiments of disunity and discord whilst the Ummat fell victim to stratagems and deceptions of the forces of *Batil*(falsehood). There is no other form of extricating the Ummah from this snare save through the agency of dawah.

Hence, we should perpetually ingrain this lesson deeply into our hearts and minds. This is the yard-stick to assess the magnitude of progress and degeneration. Therefore, those who emerge in this path of Dawah should always refrain from disunity and stick together with love and affection. There will be no hurdles then in spreading Dawah throughout the world.

If our invitation is extended towards Allah Ta'aala only and we endeavour to advance towards Allah Ta'aala alone in such a way that we are befitting to the verse:

"So hasten towards Allah,"

all our remaining errors and unprincipled attitudes will be held in check and contained without causing any substantial effect in any way.

If we are endowed with two attributes; one is love and the other is sincerity coupled with *Istighfaar* in all other matters whilst subjected to *Mashwarah* and obedience to the Ameer, then Insha Allah Ta'aala we are destined to tread the straight path and the divine help of Allah Ta'aala will descend upon us. If anyone commits an error or acts in an unprincipled manner, mere thinking won't make him aware of it. Therefore, intense meditation is imperative as this would ensure spiritual enhancement together with a rectification of his undisciplined attitude. Following the delivery of a lecture as well, every individual should reflect whether he lectured with the correct principles or not. Similarly, strict adherence to Dawah principles is a must when conducting *Ghusht* and *Taleem* and when observing the daily *Awraad* and *Wazaaf* (daily routine of recitation and incantations) etc. Maintaining Dawah principles is of utmost importance particularly when one emerges (onto the field of Dawah).

Our arch-Hadhrat (Nawwarallahu Marqadahu) would often say: "The parable of he who acts in an unprincipled manner whilst in the path of Allah Ta'aala is likened to a cauldron of food being cooked in which a very minute quantity of impurity falls thereby rendering the entire food impure. On the other hand, the parable of the one who acts in an unprincipled manner on his return home is likened to a cauldron of food which has cooled down. In other words, if a little impurity falls into cold food, it does not render all

the food impure. Only the area in which the impurity fell should be removed thereby retaining the purity of the food."

The most heinous sins of the *Nafs* and most difficult to eradicate are pride and ostentation (show). If one develops a love for the Muslim Ummah and looks upon every Muslim with eyes of love, pride can be eliminated. However, in confrontation of the *kuffaar*, pride is not considered evil as suggested by a Hadith narrated by Abu Dujanah (Radhiallahu Anhu). An integral aspect of pride is jealousy which stems from pride alone. And these things are engendered by knowledge, wealth, beauty, power, profession or by status. This mission of Dawah has the remedy for all the afore-mentioned spiritual ailments because people of all walks of life, the rich and the poor, ordinary labourers and officials, all of them step onto this field as a single body. We have heard or witnessed many incidents of this nature. Once a city police chief also came out with a Jamaat for three days. The people of the city the Jamaat visited, failed to recognise his status. The Jamaat appointed him as the *Mutakallim* (speaker) for their *Ghusht* session. Upon inviting a betel-nut seller to the Musjid, he (the betel-nut seller) harshly rebuked and threatened him. Following this incident, the chief observed: "A betel-nut seller had eliminated the pride of my *Nafs*."

On account of our meagre efforts in these times, Allah Ta'aala is manifesting before us signs of affirmation and approval because we are weak and ignorant. We are not even cognizant of the reality of this mission of Dawah. The magnanimity of this mission hasn't gripped our hearts as it gripped the hearts of our predecessors nor did we strive hard enough for the reality of this work to strike us.

We come out on this path eating and drinking a great deal in total ease and comfort. We, as well as this mission are welcomed everywhere we go. Only Allah Ta'aala is responsible for the promulgation of this work. Emerging in this path is a mere pretext but an imperative pretext indeed because in these times, for a



person to leave his wife and children, his business, the comforts of home, his friends and his systematic life-style and come out into the path of Allah is also a very great achievement and not a simple task. This is why Allah Ta'aala is bestowing us with numerous bounties. Bonds of love and affection are created. Arabs and non-Arabs, the rich and poor, the weak subjects and the powerful rulers are all uniting as a single body leading to Imani enhancement. A Hadith further describes this: - "You will never enter paradise until you profess Iman and you will never profess (perfect) Iman until you cherish mutual love for one another. Should I not direct you towards something, the observance of which will engender love amongst you? Observe widespread salaam amongst yourselves."

This (i.e unity) is the first step of a nation for it to be referred to as a true nation. The absence of unity will not make up a true Ummat (nation). In these times, the Arabs who are most lofty and also consist of the progeny of the Sahabah (Radhiallahu Anhum) are beginning to take a liking towards people like us. This is only due to the great bounty of Allah and the miraculous nature of this Dawah mission - in reality a miracle of Rasulullah Sallallahu alaihi wasallam which brought about unity amongst the Romans and Persians with the Quraysh. Today we are witnessing a glimpse of this scene. No matter how much we express our gratitude unto Allah Ta'aala, it would be little.

Our object is to unite the entire Ummah. Love and honour are the main ingredients for the achievement of this goal. Our unity depends largely on the degree of respect we portray towards our seniors and affection towards our juniors and upon the honour we accord to our Ulama.

Wassalaam  
February 1986

## Letter Number Twelve Entitled: The Sublime Attributes of the Sahaabah (Radhiallahu Anhum)

Respected Sir!

In actual fact, until now the parable of the mission of Dawah unto incompetent people like us can be likened to a seven year old child who is given a diamond worth 100 million Rupees and apprised of the fact that he can procure all the comforts of the world - houses, orchards, wives, honour and other luxuries with this diamond. In reply, the child would say: "This is only a stone, besides playing with it, it doesn't seem to have any worth."

So just as he fails to realize the value of the diamond, today we fail to understand the worth of this great mission whereas this was the mission that delivered the Sahaabah (Radiallahu anhum) from the shackles of disgrace and transformed them into Khalifas. This was the mission that enabled them - battalions upon battalions - to cross over rivers and seas without any means whatsoever. This was the mission that gave them charge of the winds and lands and led to the undermining of the *Batil* forces. However, today we don't witness such things because we lack in learning and making this mission our goal in life simply due to our love for the world.

The things we see in our worldly pursuits, we fail to see the same in this mission. At the very outset, even the Sahaabah (Radiallahu anhum) failed to see any concrete results but they obeyed Rasulullah Sallallahu alaihi wasallam on the basis of "Iman bil Ghayb" - faith on the unseen. They were confronted with every type of difficulty, hunger, thirst, sword and spear wounds and many other hardships in the wake of this mission but in spite of all this, they couldn't fathom what the future holds in store for them (in terms of this world). In the beginning i.e in Makkah Mukarramah, they were challenged with nothing save beatings and trying circumstances. They couldn't even see any external assistance

coming from Allah Ta'ala. They were distressed to such a degree that whilst seated one day in Masjidul-Haraam discussing their suffering and torment, Rasulullah Sallallahu alaihi wasallam appeared before them. They appealed to Rasulullah Sallallahu alaihi wasallam saying: "O Prophet of Allah! Our suffering and torment has reached unsurmountable levels. Please make Duaa for us." Rasulullah Sallallahu alaihi wasallam declined their request for Duaa whereas they were right before Baitullah - a place where Duaa's are swiftly accepted and beyond that, *Khatamul-Ambiyaa* (the seal of All Prophets) whose Duaas were readily accepted was also seated before them. Instead of making Duaa for them, he encouragingly remarked: "Are you already alarmed? Are you not aware of the sacrifices people of the past made in favour of this *Kalimah* of *Iman* and *Tauheed*?" He thereafter narrated two such incidents.

The first was: - "A despotic ruler would summon a *Kalimah*-proclaimer, place a saw over his head and threaten him thus: "Either you denounce the *Kalimah* or your head will be split into two." "But he wouldn't denounce the *Kalimah* and his head would be split into two."

The second incident was: "A tyrannical king would place a steel comb over a *Mumin*'s body threatening him thus: "Either you denounce *Iman* or else your skin will be yanked out." But he wouldn't denounce *Iman* and his skin would be scraped out. You on the other hand long for swift assistance? A day will dawn soon when an old woman will travel on her camel all alone from Sanaa in Yemen to Hadhramaut without a fear of anyone but Allah." In other words, this will be the degree of peace and tranquillity in the lands.

Accordingly, they continued inviting others towards the *Kalimah* enduring all the difficulties it entailed until such time that they offered the final sacrifice in Makkah Mukarramah where they were

compelled to leave their houses and families and permanently migrate to Madinah Munawwarah. In the ensuing years, they did not even reclaim their houses and properties. The hardships and sacrifices persisted even after their migration to Madinah Munawwarah. The latter portion of Rasulullah's Sallallahu alaihi wasallam blessed life was also spent in hardships. These hardships remained until the caliphate of Hadhrat Abu Bakr (Radhiallahu anhu). Only in the reign of Hadhrat Umar (Radhiallahu anhu), the conquests commenced. Even in these conquests, many were forced to sacrifice their lives. The world was not conquered with ease and comfort. Thousands of Sahaabah (Radiallahu anhum) sacrificed their lives fighting with the Roman and Persian forces. The world came to them only when they eliminated the world from their hearts. The world approached them and Allah Ta'aala awarded them the world for the institution of a religious system in this world because Deen is likened to the soul and the *dunya* (world) is likened to the body. The soul is unable to manifest its accomplishments without the aid of the body. In exactly the same way, the system of Deen cannot be established without the aid of the *dunya* (world). For instance, on the occasion of disbursing *Zakaat*, wealth (*dunya*) is required. In fulfilling the rights of parents, wives, children and other human beings, here again wealth is required. Similarly caliphate and leadership can only be established in the world. Just as the earth is a manifestation of the divine system, and the moon, sun, stars, clouds, angels and so forth are the manifestations of the system of the earth, in the same way, the entire world is a manifestation of the system of Deen.

But alas! Today the mission of Dawah has been shunned aside resulting in the forfeiture of caliphate and leadership. We have degenerated from honour to disgrace. We are entangled in the nets and snares of *Batil* (falsehood) and nothing but Dawah can extricate us from it. Allah Ta'aala remarks upon this in the Holy Quraan:

"Nay! We hurl the truth upon falsehood, so it breaks its head and then perishes."

[Surah 2, Verse 18]

The forces of *Batil* generally won't harbour a grudge against the devotions of Islam. They don't forbid the observance of *Salaah*, Fasting, *Zakaah* and *Haj* but in fact support it. If you inform the kuffaar of your intention to perform *Haj*, they are prepared to organise aircrafts, passports, currency and so forth. If you apprise him of your intention to disburse *Zakaat* funds, a kafir is willing to point out the indigent and needy without rancour. If you inform him about fasting, he's prepared to supply the sehri from his shop. He won't deny selling anything to you. If you notify him of your intention to perform *salaah*, he's even prepared to provide the place for *Salaah*. He will make arrangements for you to offer *salaah* on the aircraft or on any other conveyance. He might even praise you for carrying out these devotions. However, his fury would reach a point of indignation the moment you invite him towards Islam. As in the case of Hadhrat Abu Bakr (Radhiallahu anhu). He was permitted by the kuffaar to offer *salaah* in Makkah Mukarramah provided he does so within the confines of his home. The forces of *Kufr* and *Batil* don't hold a grudge against the devotions of Islam but against the Dawah towards Islam. Even the kuffaar observe certain devotions of Islam, albeit in the other forms. So basically, the work of Dawah is a Dawah (invitation) towards *Iman*. *A'amaal* (devotions) in essence, occupy a secondary status in comparison to *Iman*. *A'amaal* are structured over *Iman*. The condition of the *A'amaal* are largely dependent on the status and condition of the *Iman*. The parable of *Iman* in these times is that of a flickering lamp of a poor-person. Similarly, our hearts (*Iman*) today are likened to a flickering lamp. On the other hand, the *Iman* of the Sahabah (Radhiallahu anhum) was so powerful that it zealously and enthusiastically drove them towards every facet of Islam. The most trivial injunction of Islam in their eyes held a greater status than what we regard the most eminent. The chief reason for this is that most of their efforts

were centred around *Iman bil Chayb* (faith on the unseen) and they embedded within their hearts the reality of *Jannat* and *Jahannam*, the day of reckoning and the dreadful scenes of the grave. Day in and day out, they discussed these topics in their general meetings. At times they would discuss the delectabilities of *Jannah*, at times the plight of *Jahannam* and at times the conditions of the field of judgement. At times, the topic of discussion would sway to the predicament Nuh (Alayhimus Salaam) was confronted with in regard to his people, his success and their ruin. At times Ibraheem or Musa, Yusuf or Lut, whilst at other times they would discuss Shuayb and Eesa (Alayhimus Salaam) and the incidents surrounding them as described by the Holy Quran - from a positive as well as a negative point of view. From these incidents they inferred various disciplinary codes of Allah and on the same basis they deduced the causes (mediums) that bring in their wake divine assistance. They then endeavoured to adopt these mediums resulting in drawing the divine assistance of Allah Ta'aala.

This is our only path. This is the only thing that will beautify and embellish the *Iman* of our hearts and illustrate before us the divine codes of Allah Ta'aala and portray to us the causes of divine aid. If we discuss and recollect these things we will get a better understanding of the system of Allah Ta'aala whilst strengthening our *Iman* at the same time. From that time on, neither leadership nor consultation will be our concern. Neither will we long for a higher status nor cherish rancour and malice for anybody except for four people: the first is the *Nafs* (evil self), the second is *shaytaan*, the third is a kafir and the fourth is a person who diverts our attention away from Deen, whether the person is a relative, wife or child. (Owing to this mission) a person learns to remain tactfully aloof from the evils of those who distract him from Deen. If we imprudently harbour malice against the afore-mentioned, we will be overpowered and subdued. The opposition will then turn out to be the dominating force. The *Nafs* (self), wife and children, are all awarded certain rights over us, the fulfilling of which is imperative.



Malice will not induce (such a Dae'e) to trample over the rights of others. He will confront everybody with justice. This in turn would spiritually reform him whilst strengthening the work of Dawah as well. Those who have a propensity to wrangle with one another over trivial issues, it is as though they haven't stepped foot onto the field of Dawah and they are fooling about like little children. People who neither associate with their Ameer nor their actual *Markaz* (tableegh head quarters) are also miles away from the field of Dawah.

When one is confronted with anything undesirable - whether it is on the part of one's relatives or strangers or on the part of the Dawah workers, it will prove advantageous to the reformation of the *Nafs*. However, shaytaan utilises this to sow the seeds of hostility and disunity amongst people. Therefore, it is imperative to abstain from the deceptive strategies of shaytaan. This is how the abstinent acquire sound divine guidance. The reality of Dawah opens out before them and they don't have to initiate unity and harmony. They are automatically united and they make others unite as well. They always dread undisciplined behaviour which can leave a blemish on the mission of Dawah. They are perpetually concerned as to whether their endeavour will be accepted by Allah Ta'aala or not. They are always engaged in *Istighfaar* and consider others to be better than them. If they do commit an error, they are swift in seeking pardon and if an error is committed against them, they are quick in forgiving and suppressing their anger. These are the appropriate attributes of a Dae'e (one engaged in Dawah work). May Allah Ta'aala adorn us all with these attributes.

Aameen

Wassalaam

### Letter Number Thirteen Entitled A Priceless Gift for those Engaged in the Mission of Dawah and Tableegh

{A letter from Maulana Saeed Ahmad Khan Saheb to brother Abdul-Wahhaab}

"This mammoth commitment (of Dawah and Tableegh) is subjected to very delicate principles. The *Nafs* (evil self) can only be reformed if these principles are strictly adhered to. The six points will aptly anchor themselves as well if these principles are considered. On the contrary, if they are not adhered to, even the explanation of the six points would be of no avail.

The principles in question are as follows:

1. To adopt humility whilst conversing, whilst walking, in eating habits, in inter-related and social dealings. In brief, humility should be discernible in virtually every deed. Adopting humility is more important particularly when delivering lectures. One should not consider himself great and belittle others but he should belittle himself instead and deliver the lecture. However, since the subject matter of the speech emanates from eminent beings - i.e. Allah Ta'aala and His Rasul Sallallahu alaihi wasallam - the lecturer should conduct his lecture with vigour and reverence as well. There should be no sign of slackness. The words of a superior should be accordingly presented in a superior manner. Enacting this may seem problematic but it is not impossible. Avoid using a castigating approach whilst speaking. Abstain from raising objections and critical comments against anybody. One aspect of humility is that if anyone condemns us or objects against us, endure it with patience and perseverance. Don't become furious with him. This is the sunnah (wont) of the leader of all

Prophets, the master of both worlds Sallallahu alaihi wasallam. This is the fountainhead of progress for a person actively involved in Dawah. If it is pointed out to us that we are deficient in any principle or point - in *Ilm*, *Zikr*, *Ibaadat*, *Akhlaaq* (character) or sincerity for example - or we are lacking in our spirit of sacrifice, we should confess our shortcomings and submit that we are deficient in the thing in question. Together with this, express gratitude to the well-wisher for pinpointing this to us. Also make Duaa unto Allah Ta'aala that He may augment these attributes. Hadhrat Umar (Radhiyallahu anhu) says: "My friend is he who admonishes me upon erring." This ensures reformation and spiritual beautification of the *Nafs* and one is given the *Taufeeq* (divine guidance) of succumbing to the truth. Nowadays, it perplexes people just to listen to the truth from the opposition let alone adhering to it. There is no doubt that the essence of *Ilm* lies in the presence of the heart (and mind) and also in being subdued by the grandeur and greatness of Allah Ta'aala. The reality of *Akhlaaq* (good character) lies in doing good unto the enemy and in forgiving others. The reality of *Ikhlaas* (sincerity) is that one should always be on guard against the evils of his *Nafs* and be restless and concerned over the acceptance of his good deeds. The reality of sacrifice lies in holding the divine ordinances in high esteem whilst sacrificing one's life in implementing them. Hence, if anyone points out your faults, accept your deficiency. Shaytaan on the other hand will prevent you confessing, thereby creating sentiments of retaliation within you. Even if one fails to understand his errors, he should consider himself deficient and incompetent. This is the road leading to spiritual reformation and enhancement.

2. The second fundamental is that one should honour and respect others. The object is to retain within the Muslims

the affinity they cherish with the Kalimah, so that the grandeur of the Kalimah may increase within their hearts and this in turn would simplify the task of acting upon the injunctions of Islam. If one develops disdain for the Muslims in his heart, the glory of *Kalimah-Tauheed* would disappear from the heart. However, one should hold the sin a Muslim commits in contempt and harbour intense hatred for the sin and not for the person himself. This is where the skill and acumen of a Daei lies. In other words he accords each one its appropriate place. This is something to be learnt.

Pay more respect to your friends than you would to others. This would lead to a degree of *Akhlaaq* in the true sense of the word. This is a difficult issue. There is a great need for tact and wisdom particularly when admonishing a friend over any mishap. Until one is not fully aware of the diplomacy involved he should not admonish him but he should make Duaa in his favour and mention it casually in general gatherings. Many evils mushrooming up within society are due to the lack of respect shown to friends.

A Daei is always under some test and difficulty or the other. At times he is harassed by close relatives and at times by strangers. Therein lies his spiritual reformation and enhancement. As a Hadith describes it: "All conditions are beneficial to a Mumin. If he is in comfort, he expresses gratitude and if he is afflicted with any calamity, he exercises patience." Hence, there is no need to panic but one should remain engaged with the work of Dawah. Nonetheless, one should be cautious of his Lord's anger and wrath, seek forgiveness for his misdeeds and live in dread of being deprived. He will, Insha Allah, then be successful.

Assessing the occasion and its demands, in other words how one should cope when confronted with a certain situation, is also very important. When Allah Ta'aala crowned Rasulullah Sallallahu alaihi

wasallam with the crown of Prophethood, he carried out his obligations of Dawah for the first three years in total secrecy. Thereafter, the verse instructing him to come out into the open was revealed. Assembling the Quraysh of Makkah on mount Safa, he invited them towards Islam. At the same time, he urged those who accepted Islam to maintain secrecy in their Dawah work and invite their close friends. Consequently, Hadhrat Abu Bakr (Radhiyallahu anhu) proceeded all alone and invited his friends towards Islam. This was an individual or restricted form of Dawah. Those who accepted Islam covertly continued with their *Taleem* and *Mashwarah* in *Dare-Arqam*. Their *Taleem* constituted of *Akhlaaq* (good character) and *Tauheed* (belief in the oneness of Allah Ta'aala). Rasulullah Sallallahu alaihi wasallam used to impart to them the attributes of *Akhlaaq*, such as truthfulness, trustworthiness, loyalty, sympathy, mutual assistance and so forth. This is evident from the speech delivered by Hadhrat Ja'far (Radhiyallahu anhu) before king Negus when he inquired about the teachings of Rasulullah Sallallahu alaihi wasallam. This was the individual or restricted form of Dawah and secretive form of *Taleem* adopted by the Sahaabah (Radhiyallahu anhum), both of which were jointly carried out in *Dare-Arqam*.

Individual Dawah continued with *Mashwarah* and secrecy in Makkah Mukarramah. Thereafter, the migration to Madina Munawwarah brought in its wake an era of communal or general Dawah and the means to achieve this goal. However, prior to the actual migration, Hadhrat Mus'ab ibne Umair (Radhiyallahu anhu) was deputed to Madinah to carry out the mission of Dawah behind closed doors. He used to impart *Ilm* and teach the Quran and the Sunnah to the locals of Madinah. From this incident, many fundamentals pertinent to this mission can be inferred, particularly how one should react to the demands of the occasion. Furthermore, the Holy Prophet Sallallahu alaihi wasallam didn't permit Hadhrat Abu Zar Ghifari (Radhiyallahu anhu) to remain in Makkah Mukarramah but delegated him to his people. Similarly, Hadhrat

Amr bin Abasah (Radhiyallahu anhu) returned to Madinah after an absence of six years from his first visit and after an absence of seven years from his second visit. During this lengthy period, he restricted the mission of Dawah amongst his people to *Tauheed* only. From this also, we deduce numerous fundamentals. In brief, opportunism is also important in the field of Dawah. The same applies to the ability to understand the temperaments of men. When invited to Islam by Rasulullah Sallallahu alaihi wasallam, Hadhrat Ali (Radhiyallahu anhu) who was about nine or ten years old at that time replied that he would consult his father. Rasulullah Sallallahu alaihi wasallam ordered him to be secretive without informing his father about it. Either he should accept or decline. From this also we infer a great fundamental of Dawah and we also learn about understanding the sentiments of people.

At the very outset, the first people to accept Islam were Hadhrat Abu Bakr (Radhiyallahu anhu) - a very close companion of Rasulullah Sallallahu alaihi wasallam, Hadhrat Zaid bin Harithah (Radhiyallahu anhu) - his adopted son, Hadhrat Khadeejah (Radhiyallahu anha) - his beloved wife and finally Hadhrat Ali (Radhiyallahu anhu) who was in his custody at that time.

From this we learn as to who the work of Dawah should be directed to in the very beginning. It should be initially directed to close associates and to people who are more promising in terms of accepting Islam.

In brief, the whole life style of the Prophet Sallallahu alaihi wasallam and his Sahaabah (Radhiyallahu anhum) should be before us, failing which would give rise to errors that will be difficult to cope with and such insurmountable problems will arise that challenging them would be difficult.

This (the afore-mentioned plight faced by Rasulullah Sallallahu alaihi wasallam and his companions) was based on some divine



wisdom (of Allah). Allah Ta'aala was always with our Nabi Sallallahu alaihi wasallam. Consider the consoling words Rasulallah Sallallahu alaihi wasallam employed assuaging the fears of Hadhrat Abu Bakr (Radhiallahu anhu) in the cave of Thaur; i.e. "Don't feel dejected. Allah is with us." Why didn't he invariably address Amr Bin Abasah (Radhiallahu anhu) with the same phrase? Allah Ta'aala was with his Nabi Sallallahu alaihi wasallam at that time as well.

Numerous Dawah principles are inferred from such incidents. Therefore, recognising the expedience of the occasion is also of utmost importance.

Also, the first stage of Dawah lies in personal spiritual nurturing. (In other words one should be firstly concerned about his own spiritual reformation). Then only will the doors of *Nusrat* (divine aid) open out to him followed by the manifestation of Allah's omnipotence. The period of spiritual nurturing is a period of tolerating difficulties and hardships. And this is the vital period of Dawah. The teaching of Dawah - theologically, practically and dogmatically - can be accomplished in this period.

The object is to develop *Yaqeen* (confidence and faith in Allah). What was the underlying wisdom behind the incident of Hadhrat Ali (Radhiallahu anhu) as he led Hadhrat Abu Zar Ghifari (Radhiallahu anhu) with him to Dare-Arqam? He, Ali (Radhiallahu anhu) informed him that if confronted by a known person en-route, he will step aside on the pretext of urinating and he Abu Zar (Radhiallahu anhu) should go ahead. Wasn't the aid of Allah Ta'aala accompanying them on this occasion as well? Hence, one should on no account be overcome by his zeal and be under the notion that since he is on the truth, the *Nusrat* (divine assistance) of Allah will always be with him. He should neither lose sight of the divine wisdom (adopted on certain occasions) nor be aroused by his sentiments and act blindly. *Hosh* (discretion) is also necessary together with *Josh* (ardency). *Josh* without *Hosh* is a grave threat.

Nowadays, unaware of the transcendental system of Allah Ta'aala, we zealously babble away or act indiscretionately simply because we consider ourselves to be on *Haq*. This is in contrast to the divine course of Allah Ta'aala. As a result, people are confronted with insurmountable problems. Many people today are wont of committing such errors and thereafter exclaim: "Why isn't the help of Allah coming to us whereas we are on *Haq*?"

In order to speak *Haq* and act upon *Haq*, the approach must invariably be *Haq* together with the conducive occasion for it. Recognising this fact requires tact and wisdom.

Nowadays, many people slip up when it comes to employing the correct approach and in discerning the exigencies of the occasion. Correct coaching to achieve this end is of utmost importance in the field of Dawah. If there is no coaching and discipline, then we should consider ourselves ignorant of the art of Dawah. One should peruse the annals of Dawah of the Ambiyaa (Alayhimus Salaam) as described in the holy Quran with deep thought and contemplation. Thereafter, one should make a careful study of the treasures of *Ahadeeth* which, in essence, is the commentary of the Holy Quran without which understanding the Holy Quran is impossible. Similarly, the life-style of the Sahaaba (Radhiallahu anhum) should also be before him, as their life-style serves the purpose of footnotes (in understanding the Quran and Hadith). Thereafter, together with the above, he should employ a tranquil and untainted mind. Without a sound intellect, a person is bound to go astray in the understanding of the three things mentioned above. And a sound intellect can only come about with Imani attributes such as self-restraint, confidence in Allah, ascetism, contentment, patience, gratitude, truthfulness, trustworthiness, justice, fear of Allah, repentance and absolute love for Allah Ta'aala and His Rasul Sallallahu alaihi wasallam.

Only a tranquil heart (and sound mind) can gain a true understanding of the Quran, the Ahadith and the biographies of the Sahaabah (Radhiallahu anhum) or else a person is destined to retrogress from *Jahle-Baseet* (simple ignorance) to *Jahle-Murakkab* (compounded ignorance). Consequently he himself will go astray and lead others astray as well. Part of the flaw lies in miscomprehending certain things and part of it in failing to discern the exigencies of the occasion.

Wassalaam

### Letter Number Fourteen Entitled: The Delicate Principles of Dawah

Dated: 2 April 1986

Respected Brother Dawood Sa'aati and associates,

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh.

The movement of Tableegh (propagation) is structured upon very delicate principles. Instituting them is very simple for those who aspire for their own spiritual reformation and very difficult indeed for those who are obsessed with the reformation of others only. The principles in question are:

1. Don't ever lose your temper on any member of the consultative body (*shura*) even though their opinion (*mashwarah*) is unpalatable.
2. We should not decline to proceed to the place decided upon (by the consultative body) or by the Ameer. However, one should lay bare his condition before the Ameer and the consultative body.
3. Don't become angry with your wife, your parents or your brothers. Always act with patience and perseverance.
4. Always regard your endeavours and sacrifices as minimal. Don't ever consider them great. Don't even allow the thought to come to mind that you have spent part of your wealth and life in this path.
5. Develop love for the people of knowledge (Ulama) and the people of *Zikr* (Sufis) whether they are actively involved in Tableegh or not or whether they are in favour of it or against it. Confront them with humility and visit them on a regular basis requesting their Duaas.
6. Don't ever challenge the work of Tableegh with *Ilm* or *Zikr*. Rate all three of them as necessary. Nonetheless,

there is no other activity but Dawah to disseminate Ilm and Zikr amongst the entire Ummah. This is why Allah Ta'aala delegated the Ambiyaa (Alayhimus Salaam) as Daees.

7. Always present gifts to *Ahle-Ilm* (Ulama) and *Ahle-Zikr* (Sufis) even though the gifts are seemingly modest.
8. Try making Duaa unto Allah Ta'aala with sorrow and humility.
9. Don't despise anyone no matter how illiterate or poor he may be. Don't give preference to the rich over the poor. As a matter of fact, confront the poor with a greater degree of gaiety and cheerfulness.
10. Don't refrain from extending the work of Dawah to Muslims hailing from every walk of life and to members of the diverse sects. Don't be beguiled into thinking that there is no harm if just one individual is against us. Even the opposition of a loner should be given top priority. Remember that a single match-stick can set the whole world alight. Similarly, a lone individual is sufficient to cause *Fitnah*.
11. Always keep in close contact with people working with you and ensure that they are in close contact with you as well. Just as it is important to be united with others, it is more important to bring about unity within one's own folk.
13. Owing to certain circumstances, there could be a slight variation in the techniques employed at various places. This should not provoke the workers of one area to raise objections against the workers of another area as this would fail to bring about their own *Islaah* (spiritual reformation) as well as the *Islaah* of others. In fact, such inclinations of objecting against others may engender antagonistic and retaliatory sentiments. This in turn, would give rise to pride and self-conceitedness. Consequently one gets trapped in the words and configuration of Dawah, totally deprived of it's reality.

13. Upon reaching another area, firstly consult the older workers of that area and then commence the work.
14. If discrepancies do occur on any issue with inhabitants of another area and such discrepancies fail to be solved by Mashwarah, refer the matter to the responsible seniors. However, live with mutual love and affection. Don't become angry with each other nor vilify one another.
15. The most excellent person is he who keeps people allied to him by employing outstanding character and tact in realizing this end.
16. The second-most excellent person is he who maintains unity and keeps close contact with all. Both these things (numbers fifteen and sixteen) can be achieved by he who is humble.
17. Our mission is adaptable and flexible. As a result, we are in a position to unite everybody. Shaytaan is consistently struggling to sow seeds of enmity particularly amongst the older workers and he achieves this goal on the pretext of principles. In other words, people antagonistically challenge one another on the basis of "Dawah principles" whereas the most far-reaching principle is unity. Where there is a lack of unity, no other principle can be instituted.
18. A greater degree of undisciplined behaviour lies in disunity. A wise person is he who is not negligent of his personal *Islaah* (spiritual reformation), he is not hoaxed into the deceptions of Shaytaan and the *Nafs* nor is he beguiled by the *dunya* (world).
19. The one with the most outstanding character is he who benefits all, regardless of whether the second person is in favour of him or against him or whether he is a friend or an enemy or whether he is rich or poor.
20. An intelligent person is he who discerns the exigencies of the occasion. In other words he is an opportunist and he has the ability to read people. Also, he sincerely and perfectly seeks the pleasure of Allah.



21. We are all immature (in this field). A mature person is he who remains steadfast on this mission until death, regardless of whether he is admired and valued or not, or whether people harbour good or bad thoughts about him. Even if the responsible seniors of this field entertain evil thoughts about him, he would not in turn harbour any such thoughts. Even if everyone has to abandon him, he would not retaliate likewise but he would declare: "I will never abandon you even if time (fig. everyone) has to abandon me."
22. This (Dawah) is one of the attributes of the Ambiyaa (Alayhimus Salaam). Therefore, don't engage in it simply because the seniors are engaged in it or because they request you to do it, but commit yourself to it on account of its affinity with Allah Ta'aala and His Rasul Sallallahu alaihi wasallam and because it is a commandment of Rasulullah Sallallahu alaihi wasallam.
23. Always ponder over the categorical verses and narrations of the Quran and Ahadith and reflect over how important and *Fardhe-Ayn* (individual obligation) this mission is.
24. Acquaint yourself with the essence of this work by making Duaas unto Allah Ta'aala. The one before whom Allah Ta'aala unfurls the essence of this work is considered as a "veteran" and a "mature" worker in this field whether he is well-versed in lecturing or not or whether he is an illiterate or a learned scholar.

Wassalaam

## Letter Number Fifteen Entitled: The Principles of Dawah and Tableegh

Respected Brother ..... and friends.

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh

This humble servant acknowledges receiving the lectures of Hadhrat Jee (Rahmatullah Alayhi) and Maulana Muhammad Umar Saheb. Reading them has benefitted us a great deal. My heart yearns to write a few selected excerpts to my friends. I earnestly hope they receive the *Taufeeq* (divine guidance) to act upon them.

The one who is absolutely vigilant of his *Nafs* whilst diligently toiling on improving the Deen of others, will be able to maintain a process of *Islaah* (spiritual enhancement) and learn to scrupulously adopt the injunctions of Deen as well. Working hard at improving one's own Deeni conditions is also imperative provided one adopts the correct principles for this Deeni endeavour. If one errs in the basic principles, his life will not be in proper order nor will he 'master the art of diligence.

Paying due regard to the principles is of utmost importance or else there is a lurking fear of the doors of *Fitnah* (civil strife) being thrown open. May Allah Ta'aala protect us all.  
Aameen

One principle, inter alia, is that one should not cherish the idea of deriving personal benefit from people but the inclination should be of imparting benefit to others. However, if one involuntarily derives benefit, he should adopt certain measures and principles to avoid deprivation of his *Nafs*.

Secondly, avoid acting audaciously by acting without *Mashwarah* (consultation) as this may give rise to evil thereby minimising any

hope of good. *Mashwarah* is *Wajib* (compulsory) in regards to issues pertaining to the community at large. Consulting the Tableegh management committee (or those in charge) in regards to personal issues is *Mustahab* (preferable). This (*mashwarah*) will protect one from many evils and also from any form of mutual distrust.

Thirdly, always endeavour to "keep the heart clean" in the favourable interests of all Muslims or else any feelings of resentment within the heart will impede the process of self-reformation. Always, confront the evil-doers and oppressors with kindness and compassion. There is no other approach as effective.

Fourthly, make good use of your time. Refrain from irrelevant and nonsensical issues.

Fifthly, always obey your Ameer. Be subservient to him willingly or unwillingly. Cherish honour, respect and devotion for him within the heart. In view of his lapses don't distrust him nor harbour evil thoughts about him. Everyone besides the *Ambiyaa* and *Mala'ikah* commit errors. His lapses and errors won't make him backslide from the close proximity he enjoys with Allah Ta'aala. In fact, *Taubah* (repentance) augments this degree of divine proximity.

Sixthly, consider yourself fortunate in spending your wealth as well as your life in this path because the love for wealth hampers the process of self-reformation. In fact the love for material wealth traps one in a domain of evil, making him commit numerous follies. Spending in the path of Allah Ta'aala should be cherished more than spending elsewhere or upon one's self. Decrease your pleasures, pay your needs as well and go on spending in the channels delineated by Allah Ta'aala. Without this, safety from the *Fitnah* (trials and evils) of wealth cannot be guaranteed. This was also one of the unique attributes of the Sahaabah (Radhiyallahu anhum).

Seventhly, consider the reproach and anger of the Ameer to be beneficial to you. This was a remarkable Sunnah upheld right upto the epoch of the *Khulafae-Rashideen* (the first four caliphs Radhiyallahu anhum). *Is'laah* (spiritual reformation) without this sunnah cannot be perfectly achieved. The stories of the Sahaabah (Radhiyallahu anhum) are brimming with citation of this Sunnah. Hundreds of thousands of incidents of this nature of our Ustaads (teachers) in regards to *Ilm* and of our mashaikh (spiritual guides) in regards to *Zikrullah* are narrated.

The whip of Hadhrat Umar (Radhiyallahu anhu) is quite famous. However, today nobody has the capacity (to withstand such castigation). We had witnessed Hadhrat Maulana Muhammed Ilyas Saheb (Rahmatullahi Alayhi) making people hold their ears just as a Hafiz in the Maktab would do. On at least two or three occasions, he had people shoved and driven out of the Masjid, but in spite of all this, they chose to remain with him. As a result, he welcomed them all with open arms and kept them close to him. In brief, the punitive measures he adopted were extremely severe particularly for the *Is'laah* (spiritual improvement) of the older workers. The new workers on the other hand, were treated with absolute respect and honour. This humble servant was also smacked by him on one occasion. This only increased the love for Hadhrat and fortified the bonds of closeness between us.

Some (of these who were admonished) collected their bedding and returned home but once their anger ebbed, they returned to Hadhrat. However, those who were sensitive and perceptive, remained steadfast. They refused to leave whether they were beaten or thrown out simply because they came for the Deen of Allah Ta'aala and not for the sake of worldly benefits. In short, this (punitive measures) also forms part of Deen although people have become unaccustomed to it. Mere instructions without admonishment and punishment has limited the chances of progress and *Is'laah* to very few people.

Eighthly, consider yourself a new worker in terms of the required attributes and an old worker in terms of the time spent. All these plans are devised simply to engender the correct attributes. The person who cannot be admonished by the Ameer is still immature (in this field). The person who cannot be despatched by the Ameer, regardless of the destination, time, companions and work is also immature. The same applies to a person who, upon committing an error cannot be rebuked by the Ameer. The *Islaah* of such people is a complex task indeed. However, there's always a glimmer of hope that Allah Ta'aala will engender the essential attributes by them consistently toiling and coming out in Jamaat.

Ninthly, render yourself as one who seeks and not one who is sought. Respect and honour others. Don't compel them to respect you. If anyone, out of courtesy respects you, consider yourself ineligible for that respect. Instead, regard it as dangerous because honour has ruined many, leading them to high-mindedness. Don't even allow your mind to wander towards drawing respect from the people. If anyone does honour you, mull over the fact within your heart that this person is not aware of my faults and if he does become aware of my faults, he will on no account honour me. And regard this honour as an honour aimed at the activities of Dawah and not at yourself or your being. The being is subjected and subservient to one's *A'maal* (actions). In the absence of good *Amal* (action), nobody will respect a person. If one maintains a vigilant eye on his faults and he is concerned about the hereafter and the grave, his mind will never wander towards gaining honour in the eyes of the people. Always think about the hereafter and visualise the spectacle of death. Fear divine retribution of your most seemingly trivial sins and consider the greatest sins of others as pardoned. Therein lies one's safety.

Tenthly, consider yourself responsible for the whole world. Think that you are answerable for everything and ponder: "Why didn't I struggle hard enough so that Deen could spread and irreligiousness

dissipate. Fret and fume over the irreligiousness engulfing the world. Ponder over the techniques in eradicating this evil whilst making Duaas at the same time.

The moment the older workers consider themselves to be "veterans" in this field, disunity instead of unity is bound to seep in and instead of bettering themselves, they tend to become more adamant. If any effort is made to restrain them, they prefer to abandon the work. Other people also warp their minds by reminiscently remarking to them: "You have spent your entire lives in this field. You have sacrificed your wealth and life in support of this mission but these people and other responsible seniors failed to realize and appreciate your worth."

This is a very "formidable canyon" and a tough examination. There are numerous other "canyons of danger." People endeavour to solve their problems with the aid of the rich and influential personalities engaged in Tableeghi activities. The attention of the people is fixed upon the creation (instead of the Creator). The *Kalimah* is reduced to mere phrases and words. Religious discourses have become more of a perfunctory routine. Duaas lack the spirit and vitality. People regard their old-age as an age of ease, comfort and need. The concept of death has faded away replaced with the ever-increasing hope of long-life. This is a very dangerous pass. May Allah Ta'aala protect this humble servant as well as other friends. Aameen.

In such circumstances one is urged to stick firmly to the principles, increase his sacrifices, consider death close at hand and always ask of Allah Ta'aala. Who knows which valley of perdition shaytaan will hurl us into and deprive us of this great bounty?

The magnanimity and reality of this mission unfurls on the hearts of people who, whilst engaged in this mission, consider themselves to be new and immature workers and resolve to learn until death.



They are totally subservient to the Ameer virtually making themselves over to him. They always stick to Mashwarah and consider doing anything without Mashwarah detrimental to themselves. They do not obey their housefolk nor are they afraid of being reproached by them. They don't inordinately consider them by fulfilling every one of their demands, nor are their children and wives an impediment in treading on this path.

(Maulana) Saeed Ahmad Khan Saheb.  
(Madinah Munawwarah)

#### Lecture Number One Entitled:

The Work Commissioned by Allah Ta'aala is "*the*" work.

Allah Ta'aala has structured the foundation of His Deen upon the work of Dawah. Deen can only regain it's universal lushness and verdure upon the buoyant revival of the mission of Dawah. He (Allah Ta'aala) instituted this mission of Dawah with many sacrifices and not with ease and comfort. Subjecting one hundred and twenty four thousand Sahaabah (Radiallahu anhum) to numerous sacrifices, the work of Dawah forged ahead. Hadhrat Nuh (Alayhis Salaam) was made to undertake Dawah for a lengthy period of 950 years. He was subjected to such sacrifices that he would get "swamped" by the stones hurled at him and Hadhrat Jibraeel (Alayhis Salaam) would then come to his rescue and haul him out of the mound of stones. Similarly, Hadhrat Ibraheem (Alayhis Salaam), Hadhrat Musa (Alayhis Salaam) and other Prophets (Alayhimus Salaam) were all constrained to toil hard in the field of Dawah. Finally, Rasulullah Sallallahu alaihi wasallam was made to embark upon the task of Dawah with a collective struggle and sacrifice of all the Ambiyaa (Alayhimus Salaam) put together. As he himself once remarked: "In regard to Deen, nobody was harassed as I was." The implementation of Dawah brings in it's wake numerous mountains and hurdles as this creates the "Yaqeen" of Allah. The Yaqeen of the omnipotence of Allah Ta'aala can never be embedded into the heart until and unless one is not faced with hurdles and obstacles. Rasulullah Sallallahu alaihi wasallam made the Sahaabah (Radiallahu anhum) adopt his prophetic sacrifices as well, thereby beckoning the Ummah to follow suit.

Following the demise of Rasulullah Sallallahu alaihi wasallam, Hadhrat Abu Bakr (Radhiallahu anhu) was faced with opposition from all quarters the moment he extended Dawah to the people. They were faced with many internal problems. Meanwhile, extensive preparations were underway to attack Madina Munawwarah thereby increasing their external problems as well.

We tend to panic over the most trivial hurdles and obstacles. The Sahaabah (Radiallahu anhum) had to put up with relentless obstacles whilst residing in Makkah. This humble servant means that the most seemingly trivial hurdles of the Sahaabah (Radiallahu anhum) surpasses the greatest of our hurdles. Apart from the worldly losses they sustained in Makkah, their lives and the lives of their wives, children and parents were all being sacrificed in support of this cause but they valiantly faced up to all the stumbling blocks in the wake of this mission. As a result, following their arrival in Madinah Munawwarah they were able to challenge the mightiest of internal as well as external obstacles and break them as though they are "breaking a spiders-web". The hurdles faced by one who continuously engages in the work of dawah are nothing more than a spiders web. He who has assumed Allah as his Lord and Rasulallah Sallallahu alaihi wasallam as his Prophet can never under any circumstances say that he has no time for Deen. In fact, he ought to assert that he has no time for the *dunya* (world) under all circumstances. Following the recitation of a few verses Hadhrat said: "This worldly life is but a life of fun and futile play resembling the life of dreams. Upon reaching the grave, one astoundingly realises that the entire world and it's pursuits which he employed as a pretext to avoid setting aside time for Deen, is nothing but a life of futile amusement and dreams. After his death he will regret and lament (over his life wasted away in the *dunya* but it would be to no avail).

Friends! the work which people tender as an excuse is not work in reality. Work in it's true sense is the activity delegated by Allah. As Allah Ta'aala himself declares:

"And I have not created Jinn and mankind (for any reason) except that they worship Me."

[Surah 51, Verse 56]

All other forms of activities and pre-occupations are nothing save excuses. Isn't *Istinjaa* (post-excretory ablution) some form of activity as well? Is this not a necessity? Failure to attend to the call of nature will no doubt have a disastrous effect on the life of a person. A person is therefore compelled to visit the toilet but in accordance to his need. Have you heard of anyone visiting the toilet to take a rest? This is so because it is not a resting-place but a place of necessity.

Work in it's true sense lies in obeying the divine ordinances of Allah Ta'aala and following the blessed life-style of Rasulallah Sallallahu alaihi wasallam. Allah Ta'aala had delegated many representatives to carry out His work. In other words they (the representatives) were instructed to establish a relationship between Allah and His servants. But alas! we are guilty of forsaking the work of Allah Ta'aala by engaging in eating, drinking, constructing houses, running businesses and other futile amusements! Then are we not liable for divine retribution?"

After narrating a splendid parable of the representatives of the embassies of this world. Hadhrat continued: "About seven to eight years ago, I had the opportunity of visiting Bangladesh when it was still under Pakistani rule. I met about eight Burmese youth. All of them were Surtees - hailing from Surat, Rander and suburbs - who were great businessmen in the glorious times of Rangoon (before the communist regime came into power). On many occasions, aided by Rangoon funds, rugs worth well over eighty thousand (Rupees) used to be purchased for the Musjids (of India). The yarn used in the manufacture of those rugs was so thick that they had to be trimmed at least twice before they were suitable for sajdah purposes. (Hadhrat recollected just this one example to expound on the wealth of the Burmese in former times). Upon enquiring about their purpose of coming over to Bangladesh, they replied that they were owners of massive factories and businesses but they lost everything in just one day. They were owners of those factories and

businesses in the morning but by the evening all of it fell into the hands of the government. I asked them: "Is the Almighty Allah of Rangoon different to the Allah of this country? At least your lives were saved out there. Here you may lose your lives as well. There is no annihilator but Allah Ta'aala. Only Allah Ta'aala is the saviour as well as the annihilator. On account of certain divine principles, He either destroys or He protects. If you lead a life of disobedience unto Allah Ta'aala, He will, in accordance to His fixed principles, destroy you. If not in this world, He will destroy you in the hereafter."

Following a detailed narrative about Spain and Russia, Hadhrat went on to say further: "If only people were to promulgate the Kalimah of Allah and adopt the life-style of Rasulullah Sallallahu alaihi wasallam on a universal level, Allah Ta'aala, in conformity to His divine code will bring about a life of peace and tranquillity in this world. Once the work of Dawah is promoted, churches will transform into Masajid or else the Musajid will turn into churches. Allah Ta'aala doesn't require the Masajid structures but he looks towards the *A'amaal* (activities) of the Masajid. Once the *A'amaal* of the Masajid take leave from the Muslims, the Masajid are destined to become churches and stables. Allah Ta'aala does not care about the aftermath of the Masajid once their *A'amaal* are relinquished.

Sixteen years ago, whilst visiting Baitul-Muqaddas, I explicitly mentioned that it (Baitul-Muqaddas) is not in the hands of the Muslims. A place where the Imaam deceives the people by performing twenty Rakaats of Taraweeh with Surah Rahman alone and where naked Muslim women shamelessly tour about! How can one then consider it to be in the hands of the Muslims? On the face of it, it was in the hands of the Muslims but in reality it was not. Once the *A'amaal* of the Masajid are done away with, Allah Ta'aala does not require the Musjid structure even though it may be Masjide-Aqsa. The country and the earth belongs to Allah alone. He

is at liberty to hand it over to whomsoever he pleases - to our enemy or to our friend."

Following the recitation of a few verses from the Holy Quran, Hadhrat continued: "Do not look at who controls the country and the lands. The most favourable outcome will be for that of the people of Taqwa - the pious. The mission of Dawah is a very powerful and dynamic force to be reckoned with. Don't ever attribute the work of Dawah to yourself with an intention to boost your self-image and increase your wealth. Don't employ the work of Dawah as a means of income. Whilst despatching a Jamaat to America, brother Abdul Wahhaab vehemently instructed the members of that Jamaat not to talk about business nor engage in any financial transaction. Upon the Jamaats return one of them remarked: "Although we didn't talk about business nor did we engage in any commercial activities, we still did business." Brother Abdul-Wahhaab was astonished. He asked: "How else did you conduct business then?" He answered: "The only thing we did is that we analysed the goods on the American market resolving to manufacture and export the same products on our return home."

Dawah should be for the sole pleasure of Allah Ta'aala so that the Deen of Allah is elevated and the life-style of Rasulullah Sallallahu alaihi wasallam is promulgated. This should be our chief objective. If you suffered any pecuniary or physical loss in support of this cause, express gratitude unto Allah Ta'aala.

Dawah should be instituted with a firm belief in the unseen. The one who engages in Dawah on the basis of what he sees, is not engaged in Dawah in the true sense of the word. Many Sahaabah (Radiallahu anhum) passed away during the life-time of Rasulullah Sallallahu alaihi wasallam. What did they take with them following their mission of Dawah? Friends! Many were not even fully shrouded with the Kafan. Some died in extreme thirst and hardship. Their vision was focused towards the unseen.





Invite solely unto Allah Ta'aala. Don't take up Dawah for personal following and honour nor for your own vested interests or else it would result in the unseen help of Allah Ta'aala being withdrawn. If one engages in Dawah making his worldly pursuits his objective, he will be overwhelmed by the misfortunes of the creation and duped into focusing his attention exclusively towards the *Asbaab* (means and causes). If we look towards the unseen, the divine help of Allah Ta'aala will no doubt descend, regardless of our limited means. Allah Ta'aala manifested this fact when He assisted, in the battle of Badr, the three hundred and thirteen Sahaabah (Radiallahu anhum) who centred their vision upon the unseen. On the other hand, He taught them a lesson in the battle of Hunain wherein they relied upon their means and resources.

If one advances whilst directing his attention towards the unseen in spite of all the obstacles he is faced with, Allah Ta'aala will eradicate them all as though they are cobwebs being destroyed.

We refer to "old-workers" as those who have spent 10 to 20 years in this field or as those who spend four months in this field even though they lack in conforming to the local Dawah principles. In actual fact, an old worker is he who takes part in *Taleem* and *ghusht* and spends three days monthly and forty days yearly in this path whilst strictly adhering to the principles. The one who has spent ten or twenty years whilst shying away from the Dawah principles cannot be referred to as an old worker (or veteran). Dawah should be extended towards this (i.e taking heed of the principles) whilst endeavouring to inculcate the same within us."

Describing a few examples, Hadhrat went on to say: "I once invited my brother to spend 40 days in the path of Allah. Scattering his farming implements before him, he retorted: "How can I ever come out from all this." Look at the glory of Allah Ta'aala that the very next day he was involved in some fight resulting in a broken skull. He finally had to spend two months in hospital. He who could not

sacrifice 40 days for the sake of Allah, was compelled to spend two months in hospital.

The superintendent of the Musafir Khana (travellers inn) was once asked to come out for three days with a Jamaat visiting the suburbs of Madinah Munawwarah. He excused himself saying: "I am charged with such duties in the Musafir Khana that taking leave for just one night is not possible."

Sometime later I met him in Makkah Mukarramah. Upon enquiring, he said: "I am waiting for the last ten days for my daughter who is expected to arrive from Zahran and I fear an additional ten-day wait."

The problem is that the prestige of Deen has vanished (from the hearts of the people). This is why he could not sacrifice three days for Deen but he wasted ten to twenty days for his daughter.

I once invited a soldier (to come out into the path of Allah Ta'aala). He forwarded many excuses saying: "How can I ever go out? Are you aware of the punishment meted out for absenteeism and so forth." I said: "I'm sure it would be less severe than the punishment of Jahannam." He made preparations to leave for four months, officially took leave and set out in the path of Allah. When he finally returned after an absence of five months instead of the official four months, a thick file of complaints were lodged against him. When asked about the reason for his extended absence, he replied: "I went to learn about Deen and Iman. Hence the slight delay." When this complaint was lodged with the senior officer, he wrote out: "I am in urgent need of a man who has the attributes of this person." Without delay, he issued an order favouring his reinstatement and promotion.

There was a telephone operator in the Sudanese fire brigade whose job was to notify his co-workers in the event of any problem.

Following extensive *Mehnat* (effort) upon him, he set out for one *chilla* (40 days) and returned to work with a grave concern for his *salaah*. Leaving his work aside, he would proceed towards *salaah* whenever the prescribed hour of *salaah* would approach. Upon witnessing this scene on various occasions, one of the officers asked: "Where are you off to? What would happen in the event of any news coming in about an outbreak of a fire?" He replied: "I am off to extinguish a fire that is much more intense than the fire of this world." (In *Fadhaile-Namaaz*, section I Hadith number eight, it has been narrated in detail that Rasulullah Sallallahu alaihi wasallam said: "As the time of *salaah* approaches, an angel calls out: "O children of Adam! Rise and extinguish the fire you have started burning upon yourselves because of your sins). When this report reached the chief officer who was a Christian by faith, he said: "Unconditional permission is granted for worshipping the Almighty. And the officer who was preventing him from *Ibaadat* should serve relief for him during the *salaah* times."

When Babu Shabeer Saheb set out for four months to America, six instead of four months had elapsed by the time he returned from Makkah and other places. At that time he was holding a post of deputy director in a certain company. Upon his return he was informed that he is dismissed from his post. He suffered no grief nor was he concerned in the least bit. Look at the grandeur of Allah Ta'aala that when the director retired, the second in line had either died or was involved in some misfortune or the other. Filling the vacuum had, as a result, become a perplexing issue. Finally an order appointing Babu Shabeer as the new director was issued. Even after spending six months instead of four, he was promoted from deputy director to director. (The idea is to come out into the path of *Tableegh* and build the *yaqeen* that everything is possible from Allah Ta'aala).

Intending to spend time in the path of Allah, a brother in Pakistan applied for a passport. The order was issued (from the top) that his

application should be turned down. He used to visit the passport office every eight days and every time his request was turned down by the officials retorting: "You are still adamant in spite of being refused on so many occasions!" On one occasion, the officials' fury had reached a point of indignation. "Your application has been rejected but yet you insist on harassing us?" he said. The applicant charged back: "If I had applied considering you to be Allah, I would have never approached you. I believe Allah to be the true Allah - if He wills, I will get a passport." Without delay, an order was issued that he be granted a passport.

Many older workers have been duped by Shaytaan into thinking that in spite of being veterans in this field, their opinions are not considered whilst the opinions of the new workers are considered. This is a disastrous conspiracy of shaytaan. (Look at the following examples): Rasulullah Sallallahu alaihi wasallam appointed Hadhrat Khalid (Radhiyallahu anhu) as a general of the Muslim army the day he accepted Iman." After presenting other incidents of this nature, Hadhrat continued: "Hadhrat Umar (Radhiyallahu anhu) once appointed a Taabie as an Ameer over certain Sahaabah (Radhiyallahu anhum). When Hadhrat Umar (Radhiyallahu anhu) dismissed Hadhrat Khalid (Radhiyallahu anhu) from his post as Ameer (or chief general of the army), he (Hadhrat Khalid) intensified his efforts and declared: "We wage Jihad for the sake of Allah Ta'aala and not for Umar (Radhiyallahu anhu). Whether he appoints me as an Ameer or not is immaterial."

Friends! the promise of Allah's assistance is subjected to *Dawah*. "If you help (the cause of) Allah, He will help you." (Surah 47, Verse 7)

The remembrance (*Zikr*) of Allah shall bring in its wake many blessings and showers of mercy together with a reward. However, the promise of the help of Allah Ta'aala is subjected to *Dawah* and Jihad in the path of Allah. Successful is he who under all

circumstances extends Dawah to his wife, children and friends with a firm conviction that success lies only in obeying the commandments of Allah Ta'aala and following the life-style of Rasulullah Sallallahu alaihi wasallam. As for he who does not endeavour to guide his wife and children onto Deen and fails to nurture them accordingly, consider him to have lost the prestige of Deen. (A Hadith declares: "Everyone of you is a shepherd (guardian) and everyone of you will be questioned about his flock). Every person will be called to account for the conduct of his subjects. Amongst other things, he will be questioned about the amount of Deen he imparted to them. The Holy Quran commands:

"O You who believe! Protect yourselves and your families from the fire of hell."

Remember, we are nurtured by a transcendental system and with (the barakat) of Salaah we are being (spiritually) fostered. Mediums and causes play no role in this whatsoever. However, means and mediums may be adopted according to need. Our minds should be focused upon the unseen system of Allah. He will ensure that all our needs are met with the work of Dawah." Recalling the poverty of the Sahaabah (Radiallahu anhum) who took part in Sariyatul Ambar, Hadhrat said: "The Sahaabah who took part in this battle used to survive on a single date for twenty-four hours at a stretch. They would suck on a date followed by a sip of water. Consequently, in accordance to His divine code, Allah Ta'aala assisted them in such a way that he provided them with a huge sea-fish that according to Bukhari's narration, they lived on it for eighteen days and according to Bayhaqi's narration, the fish lasted them a whole month. Part of the fish still remained in their tiffins as they returned to Madina Munawwarah. Remarking upon this, Rasulullah Sallallahu alaihi wasallam said: "This is the sustenance of Allah Ta'aala which He had provided for you." Describing the size of the fish, Hadhrat continued: "The oil its eye socket contained, was likened to a well. At least eight or nine of the

Sahaabah jumped into it massaging themselves with the oil whilst supplementing their strength at the same time.

We are not old workers (veterans) as yet. People refer to us as old workers because of the time we spent in this field whereas, on account of our attributes, we are not fit to be called old. A veteran is he whose sacrifices and attributes are always on the increase. As a person intensifies his sacrifices, so will his commendable attributes increase. "Veterans" are those who consistently make Duaa for the removal of all hurdles (and continue treading this path).

Allah Ta'aala will undoubtedly bring the day when Jamaats will set out from here (Britain) to all the corners of the world. Many find setting out in Jamaats a great burden on themselves but they get familiar and settle down once they set out and proceed. Therefore, brothers! Form an intention and present yourselves for four months each."



## Lecture Number Two Entitled: The Reality of the Body and Soul

Respected elders, friends and brothers!

Allah Ta'aala had delegated Rasulullah Sallallahu alayhi wasallam and prior to him all the other Prophets (Alayhimus Salaam) with a lifestyle that promises success in this world and the hereafter. In view of implementing this within mankind He linked this to the mission of *Dawah* coupled with His divine assistance.

Allah Ta'aala has sanctioned from eternity that - in terms of natural causes - if man shoulders this task of *dawah* like the Prophets (Alayhimus Salaam) and he presents a transcendental system of Allah before mankind, Allah Ta'aala will send down his unseen divine assistance as well.

Allah Ta'aala has also sanctioned that man's success with regard to his soul is absolute success whilst his success is termed secondary success with regard to his body.

In order to create this body in the womb, Allah Ta'aala implemented this system of the universe. To achieve this end, he utilised the stars and moon. He employed this universal system in the formation of clouds and the pouring of rain. Allah Ta'aala drove the winds and made the fields arable until such time that He made crops sprout out of them. Following it's consumption by man, it (the crops) metamorphosed into blood with the omnipotence of Allah. The blood in turn transformed into semen and finally man was born out of this very semen.

Allah Ta'aala had created the soul by his divine command of "Be" and no other creation played any role whatsoever in it's development. ~~The Soul~~ was created above the seven heavens with the divine command of "Be". The system of the universe played no

role in it whatsoever. As the soul arrived so will it depart. When the soul entered the body nobody was aware of it. Similarly, once it departs, no doctor will be able to determine the force that extracted it. People will be seated nearby, medicines, apparatus and other instruments will be at hand but no force will be able to impede it's exit. It is subjected to a transcendental system. As it's arrival was subjected to this unseen system so will it's departure be subjected to it. Allah Ta'aala states:

"Then why don't (you intervene) when the (soul) reached the throat whilst you at that moment are all looking on"

[Surah 56, Verses 83/84]

The soul is subjected to an unseen system which has linked itself to man's body. Man's attention is generally focused on to the body which sees, hears and makes other movements. This is evident from the fact that the hands, eyes etc. won't function once the soul departs from the body. It is the soul that retains the waste-matter of his body. The moment the soul departs, the waste-matter also starts spreading. Once the soul leaves the body, nobody is prepared to keep the body of even the most eminent personality at home for a single day. So the soul is the essence by which man displays marvellous wonders. He brings about great inventions, thanks to the soul.

The soul is likened to the rider and the body is likened to his conveyance. The soul is riding atop the body. For example, the jockey riding a horse. The jockey is like the soul and the horse is like the body. Now if a person riding on a horse comes to you as your guest, will you honour the rider or the horse? You will feed the horse with grass or whatever and make various arrangements for the rider intending to satisfy him to the best of your ability.

However, today everything is upside down. The conveyance (the body) is well fed and embellished but nobody seems to pay any

attention to the rider (the soul). Nobody is concerned about the rider's (soul's) nourishment, how it can gain strength, what are the ingredients to render it fragrant and clean? Alas! people neither cleanse it nor is there any importance attached to it. Everything is done for the conveyance i.e. the body. Only the body is washed, day in and day out the body receives attention. For the body alone man deceives others. In short, we do everything for the body but we pay no attention to the soul whatsoever.

Brothers! There is a type of nourishment for the body and a unique type of nourishment for the soul. The food of the rider and the conveyance varies from one another. The body was created by certain movements of the universe and it was formed with material elements. The body is naturally inclined to the things it was created from as the famous saying goes: "Every species is inclined towards its own species (or as the English would say "Birds of a feather flock together".) Nonetheless, all these materialistic things of the universe won't benefit the soul. Therefore, the things that nurture the body cannot nurture the soul. The things that refresh the body will not be able to refresh the soul. The soul has no relationship with such material things whatsoever. This is why Rasulullah Sallallahu alayhi wasallam has said that barley bread and a bit of vinegar is sufficient for the body. Similarly, a few dates of inferior quality will suffice for the body. Even if the body is left hungry for two to three days, there is no harm. Rasulullah Sallallahu alayhi wasallam has practically shown us how to go about nourishing the body and after him all the senior saints have practically shown how the body can survive merely by eating crushed wheat and flour. Hadhrat Sa'd bin Abi Waqqaas (Radhiyallahu Anhu) states: "I fought seven battles living on locusts alone."

Since the soul comes from the sky and since it has been declared by Allah Ta'aala "Say O Muhammad! the soul is from the command of my lord," only the commandments of Allah Ta'aala will be able to nourish the soul. The command of Allah and the soul are from the

same group and species - every divine command of Allah is able to purify and render the soul fragrant. The performance of self-restraint (*Taqwa*), truthfulness and loyalty, attending to the widows, mercy and affection upon the *ummah* etc. are things which nourish the soul. The soul will be beautiful according to one's endeavour on these commandments. Rasulullah Sallallahu alayhi wasallam was perpetually engaged in *Zikrullah* totally tiring his body. He went on nourishing his soul making it stronger and stronger.

The conditions-prevailing in the world will descend on the soul. The soul is naturally affected by these conditions. The soul senses pain and difficulty directly and the body indirectly as it is subservient to the soul. Intimidation and awe, for example, affects the soul (instead of the body). Once the Sahaabah (Radhiyallahu anhum) fortified their souls due to their perseverance, gratitude, acts of devotion, good character and social conduct, they started instilling their awe over the people of the world whose souls had darkened. This was the very same spiritual power which had vanquished and overpowered the world although the physical strength of the sahaabah (Radhiyallahu anhum) also was not as defective that they couldn't confront the world. Once their souls were well prepared and they developed the required relationship with Allah Ta'aala, these very same souls remained steadfast with hunger during the battle of the trench. Even the lions were awestruck by them, the winds as well as the system of the universe became subservient to them to such an extent that people considered them to be a creation much more superior than human beings. These were the souls of the *Mumineen* and *Siddiqueen* who had instituted a new system of justice in the world. It was the very same souls that did not make Hadhrat Jafar (Radhiyallahu anhu) flee from the battle-field after both his hands were severed. Today we do not realize the essence of their souls. Like the horse (mentioned in the previous parable) we are nurturing the body only without paying any heed to the soul. It was the very same soul which was at total ease when Ibraheem (Alayhis Salaam) was hurled into the

fire; Yunus Alayhis Salaam was in the belly of the fish and Yusuf (Alayhi Salaam) in prison.

Once the body takes ill, it does not desire to take in any food. The body falls ill because of unsatisfactory climatic conditions. Now it is given an injection (and other medication) and it is put on a special diet. Once the treatment is completed and the body is cured, it takes relish in consuming normal food once again. In exactly the same way, the soul also falls ill. This occurs when it positions itself in an anti-Imaan and anti-Hidaayat environment. Following such a situation, the soul (or the person) has no desire to perform salaah nor does it wish to converse properly nor is it inclined to Allah Ta'aala and His Rasul Sallallahu alayhi wasallam. The soul takes no pleasure in reciting the Holy Quraan and in remembering Allah Ta'aala.

Just as the body undergoes medical treatment, Allah Ta'aala has made arrangements in the Masajid for the treatment of the souls. People suffering from spiritual ailments should come to the Masjid and take injections and tablets. In this case the injection is "*Dawah*" and the tablet is "*Zikrullah*". Administer so many injections (*Dawah*) that they start developing hatred for the world. Narrate to them the incidents of former nations; how the disbelievers were destroyed and the *Mumineen* saved.

No matter how well you care for the body, once the soul departs from the body, it will be a source of nourishment for the worms of the grave. The soul will be the target of all issues. The conditions of the grave and Qiyaamah will be according to the condition of the soul. The very same soul will experience the delights of Jannah. If the soul is *Nuraani* (enlightened) and *Tayyib* (purified), five hundred angels carrying bouquets of flowers will appear before it at the time of death to ensure that the soul does not incline to worldly things. Thereafter the soul is extracted just as a bird emerges from a cage. With great enthusiasm the angels carry it up to the skies. As the soul

ascends, the other angels enquire: "Whose soul is this?" They reply: "This is the soul of so and so." Thereafter the soul is praised. It goes on ascending until it reaches the throne of Allah Ta'aala and prostrates before Him. Allah Ta'aala then says: "Proceed to the *Illiyeeen*, I am very pleased with you." Thereafter an order regarding the grave will be issued: "Open out the windows of Jannah for him." They will be opened and the deceased will be told: "Sleep like a bride-groom." Finally on the day of judgement he will be resurrected and seated on a throne with a cushion of pearls and he will be fed bread which contains the delectability of all the crops of the lands put together. Thereafter he will be sent to *Haudhe-Kauthar* where Rasulullah Saliallahu alayhi wasallam will be making people drink out of goblets. These goblets will be equal to the stars in number. He will be told: "You remained thirsty in the path of Allah. Today drink out of this goblet after which you will never suffer the pangs of thirst. Thereafter he will be granted entry into Jannah where he will never suffer the pangs of thirst, hunger and keeping awake. Therein lies only peace and contentment. Allah Ta'aala will nourish his body as well as his soul in Jannah. The nourishment of the body will be (as the Quraan states): "Neither out of reach nor forbidden". Elsewhere the Quraan says: "Wide-eyed beautiful damsels like hidden pearls" and elsewhere: "(The hours will be) full of love and equal in age." In short, the multifarious bounties of Jannah will be awarded to him. This is the nourishment of the body.

The soul will also be nourished in Jannah and it's nourishment lies in looking at Allah Ta'aala. At a certain time a person will receive a certificate of Allah' pleasure and at times Allah Ta'aala himself will recite the Holy Quraan. The person who is successful in this way will be eternally successful never to face doom.

So my friends! Allah Ta'aala in actual fact has sent the soul for nourishment. The body on the other hand gains nourishment from even a piece of dry bread. People whose souls are not spiritually



nourished, if they are kings and war breaks out or an earthquake strikes or any other calamity befalls them, their own souls will declare that Allah Ta'aala has implemented a system of Dawah to nourish the souls and Rasulullah Sallallahu alayhi wasallam and his sahaabah (Radhiallahu anhum) were it's models.

Today we are totally ignorant of nourishing the soul. We have forgotten the spectacles of Jannah and Jahannam. Nowadays, we are obsessed with the world and totally ignorant of the hereafter. So brothers! We should now change our direction. We should change the direction of the body towards the soul. As for those who are directing their attention to the soul, they should guide others to the soul as well thereby elevating the status of their own souls.

